

A N H I S T O R I C A L  
D I C T I O N A R Y  
O F A L L  
R E L I G I O N S

F R O M T H E  
Creation of the W O R L D  
To this present T I M E.

C O N T A I N I N G,

I. A Display of all the Pagan Systems of Theology, their Origin, their superstitious Customs, Ceremonies, and Doctrines.

II. The Jewish, Christian, and Mohammedan Institutions, with the Ecclesiastical Laws, and History respecting each Denomination.

III. The Rise and Progress of the various Sects, Heresies, and Opinions, which have sprung up in different Ages and Countries; with an Account of the Founders and Propagators thereof.

IV. A Survey of the several Objects of Adoration; Deities and Idols. Of Persons dedicated to the sacred Function; Priests and Religious Orders. Times, and Places of Divine Worship; Fasts, Festivals, Temples, Churches, and Mosques.

V. Of Sacred Books and Writings, the Vestments of Religious Orders, and a Description of all the Utensils employed in Divine Offices.

VI. The Changes and Alterations, which Religion has undergone both in ancient and modern Times.

Compiled from the best A U T H O R I T I E S,

By T H O M A S B R O U G H T O N, A. M.  
Rector of *Stibington* in *Huntingtonshire*.

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V O L. II.

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L A.



ACHESIS. One of the Fates. See FATES.

**LÆTARE JERUSALEM.** [*Lat.*] In English, *Rejoice Jerusalem*. This phrase was formerly used, in England, for the *customary Oblations*, made, on Midlent-Sunday, by the inhabitants within a Diocese, to the Mother-Cathedral-Church.

These Offerings were so called, because the proper hymn for the day was *Lætare Jerusalem*, &c. They were by degrees settled into an annual composition, or pecuniary payment, charged on the Parochial Priest, who was presumed to receive them from the people of his Congregation, and obliged to return them to the Cathedral Church. This, among other burthens, was thrown on the poor oppressed Vicarages, as appears by the Ordination of the Vicarage of *Erdele*, in the Archdeaconry of Huntington, A. D. 1290, where it is provided, *Qui quidem vicarius solvet synodalia, Lætare Jerusalem*, &c. From the antient custom of processions at that time, began the practice, still retained in many parts of England, of *Mothering*, or going to visit Parents on Midlent-Sunday.

**L A G.** [*Hebr.*] A modern Jewish Festival, so called. It is the thirty-third day following the day after the Passover; the Letters L and G, in Hebrew, standing for *thirty-three*.

LEO of Modena, Hist. Dissert. on the Ceremonies, &c. of the Jews, p. 3. c. 3.

It is kept with great demonstrations of joy, and as a sort of Holy-day, because (as the Jews relate) there happened formerly, from the day after the Passover to the thirty-third day following, a great mortality among the disciples of Rabbi *Hachiba*, who was an eminent man among them; which mortality, after the death of many thousands, ceased on the thirty-third day.

**L A M A.** The name of the sovereign pontiff, or high-priest, of the Asiatic Tartars, inhabiting the country of *Barantola*,

This kingdom is governed by two kings, or chief governors; the first of whom, called *Deva*, applies himself to the government of the state; the other, called **L A M A**, lives retired from the world, and is not only adored by the inhabitants of the country as a Deity, but also by the other kings of Tartary, who send him rich presents, and go in pilgrimage, to pay him adoration, calling him *Lama-congiu*, i. e. *God the everlasting father of Heaven*. He is never to be seen but in a secret place of his palace, amidst a great number of Lamps, sitting cross-legged upon a cushion; and decked all over with gold and precious stones; where, at a distance, they prostrate themselves before him, it being not lawful for any so much as to kiss his feet. He is called *The Great Lama* or *Lama of Lama's*, that is, *Priest of Priests*. And, to persuade the people that he is immortal, the inferior priests, when he dies, substitute another in his stead, and so continue the cheat from generation to generation.

KIRCHER, China illustr.



These priests persuade the people, that the *Lama* was raised from death many hundred years ago, that he has lived ever since, and will continue to live for ever. He is honoured to that degree, that the greatest lords and princes esteem it the highest favour to have a small particle of his excrements, which they hang about their necks, as an approved amulet against all manner of Evils. See D A L A I-L A M A.

**LAMENTATIONS of JEREMIAH.** A canonical book of the Old Testament. See JEREMIAH.

2 Chron.  
xxxv. 25.

Antiq. 1. 10.  
c. 6.

This book is a kind of Funeral Elegy on the death of the good king Josiah, as appears from what is recorded: *Jeremiah lamented for Josiah, and all the singing men and singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel; and behold they are written in the Lamentations.* This is confirmed by the Jewish Historian Josephus.

St Jerom imagines, this prophet laments the loss of Josiah, as the beginning of those calamities which followed: accordingly he prophetically bewails the miserable state of the Jews, and the destruction of Jerusalem; though some are of opinion, the *Lamentations* were composed after the taking of Jerusalem.

The two first Chapters of this book are employed in describing the calamities of the siege of Jerusalem. In the third, the author deplores the persecutions he himself had suffered. The fourth turns upon the desolation of the city and temple, and the misfortune of Zedekiah. The fifth Chapter is a kind of form of Prayer for the Jews in their dispersion and captivity. At the end of all, he speaks of the cruelty of the Edomites, who had insulted Jerusalem in her misery.

The four first Chapters of the *Lamentations* are in Acrostic Verse, and *Abecedary*; every verse or couplet beginning with one of the letters of the Hebrew Alphabet, in their alphabetical Order.

There is a *Preface* to the *Lamentations of Jeremiah*, in the Greek, and in the Vulgar Latin, which is not in the Hebrew, nor in the Chaldee Paraphrase, nor in the Syriac; and which was manifestly added by way of *Argument* of the book.

The style of Jeremiah's *Lamentations* is lively, pathetic, and affecting: the subject is of the most moving kind. It was usual among the Hebrews to make *Lamentations* or mournful songs on the death of great men, princes, and Heroes. Of this sort are those composed by David on the deaths of Absalom and Jonathan.

BLACK-  
WALL,  
Sacred Claf-  
ficks defend-  
ed, &c. V. 1.  
p. 10.

‘ There is nothing (says an ingenious modern author) in all the Tragædians, not in Euripides himself, so masterly in his mourning strokes, that is equally moving and tender with the *Lamentations* of the prophet *Jeremy*: *O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night!* ix. 1. *O all ye that pass by, behold and see, if there be any sorrow like mine,* i. 12. The Complainer is so very miserable, that he has no friend or comforter left to open his grief to; he is forced to implore the pity of strangers and passengers; and then his distress is so great and visible, that he needs no words to raise compassion; he only desires them to look upon his distressed state, and then judge whether any sorrow could be equal to his. It is a piece of superlative beauty, and in one thought comprizes all the eloquence of mourning.’

Serm. Vol.  
IV. p. 31.

‘ Did we ever find (says the eloquent Dr South) sorrow flowing forth in such a natural prevailing *pathos*, as in the *Lamentations* of *Jeremy*? One would think that every Letter was wrote with a tear; every word was the noise of a breaking heart; that the author was a man compacted of sorrows, disciplined to grief from his infancy; one who never breathed but in sighs, nor spoke but in a groan.’

**LAMMAS-DAY.** The first of August; celebrated as a Festival, in the Romish Church, in memory of St Peter's imprisonment.

Eudoxia, the wife of Theodosius the emperor, having made a journey to Jerusalem, was there presented with the Fetters, which St Peter was loaded with in prison: these she presented to the Pope, who afterwards laid them up in a church built by Theodosius in honour of St Peter. Eudoxia, in the mean time, having observed, that the first of August was celebrated in memory of Augustus Cæsar (who had on that day been saluted *Augustus*, and had upon that account given occasion to the changing the name of the month from *Sextilis* to *August*) that princess thought it not reasonable, that a Holy-day should be kept in memory of an Heathen emperor, and therefore obtained a decree of Theodosius, that this day should for the future be kept holy in remembrance of St Peter's bonds.

This



This Festival is known, in the Roman Kalendar, by the name of the *The Feast of St Peter (in vinculis) in fetters*. It was called, among us, *Lammas-day*, from a fond conceit the popish people had, that *St Peter* was Patron of the *Lambs*, because our Saviour said to him, *feed my Lambs*. Upon which account they thought the mass of this day very beneficial to make their Lambs thrive. See ST PETER'S DAY.

LAMPADARY. An Officer in the antient Church of Constantinople; so called, because it was his business to see that the *Lamps* of the Church were lighted, and to carry a Taper before the Emperor, the Empress, and the Patriarch, when they went to church, or in procession. The Taper, born before the Emperor, was encompassed with several golden circles representing Crowns: those carried before the Empress and Patriarch had but one. These Tapers were emblematical, and signified, that these illustrious personages were to enlighten the rest of the world by the splendor of their virtues.

LAMPADOPHORIÆ. See LAMPS.

LAMPETIANS. A sect of Christian Heretics, about the latter end of the VIIth Century, followers of *Lampetius*. J. DAMASC. in Lamp.

This Heresiarch seems to have been a Monk of Syria. About the year 699, he made profession of Arianism. The desire of gaining a reputation among the people put him upon a new way of thinking in relation to the liberty of man. He pretended, that, as man is born free, and that a Christian, in order to please God, ought to do nothing by necessity, it is therefore unlawful to make any vows, even those of obedience. To this system he added the extravagances of the *Carpocratians*, and other heretics. SANDERUS, Hæres. 128.

LAMPS. This kind of Utensil has its place in the external service of Religion, being employed, both by the antients and moderns, in places of Religious Worship. The custom of lighting Lamps on Festival Days was observed both by the Jews and the Heathens. The Athenians lighted Lamps on the Festivals of Minerva, because she was the Inventress of Arts; on those of Vulcan, because he invented Fire; and on those of Prometheus, because he had fetched fire from Heaven. These Feasts they called *Lampadophoriæ*. The Romans also used Lamps in their Temples, and on their solemn days; and, on certain Festivals, they placed a great number of them at their doors and windows, and even upon trees: they also lighted Lamps on the Kalends of each month.

There are no antient Monuments, of which there are such numbers left, as of these Lamps. All the Cabinets of Europe are full of them, and new ones dug up every day. They are for the most part of Earth; though a great many are of brass, and some few of gold and silver. They are usually inscribed with the images and representations of the Heathen deities. See F. MONT-FAUCON. V. 5. P. 2. B. 1. c. 1, 2, &c.

Lamps and Tapers make no small part of the pomp of the Romish Churches. The oil and wax, of which they are composed, have performed many miracles, according to Casalius; such as driving away devils, curing the sick, and raising the dead. Besides, that author tells us, they are a type of the gospel-light, which scatters the darkness of ignorance and infidelity. De Ritib. Eccles.

The Maronite Christians use a particular Unction for the sick, which they call the *Lamp*, because it is the oil of such a vessel. It is applied in the following manner. They make a little cake, and place upon it seven pieces of cotton, and put all together into a basin of oil. Then they set fire to the cotton, and, whilst it is burning, anoint the patient with the oil, repeating these words; *May the Almighty by this sacred Unction pardon all thy sins, and strengthen thy limbs*. Then they let the Lamp burn, till the oil is exhausted.

LAMPTERIA. [Gr.] An antient Greek Festival, celebrated at *Pellene* in Achaia, in honour of Bacchus, surnamed *Λαμπτήρ*, from *λάμπειν*, to shine: for, this solemnity being in the night, the worshippers went to Bacchus's Temple with lighted torches in their hands. It was customary at this time, to place vessels full of wine (Bacchus having been the inventor of that liquor) in several parts of every street of the city. PAUSAN. in Achaic.

I. A N-



LE COMPTE,  
Hist. of Chi-  
na, T. 2.

**LANTHORNS. (THE FEAST OF.)** A Chinese Festival, observed on the fifteenth day of the first Month.

On this Anniversary, every Chinese sets out a large *Lanthorn*, illuminated with a great number of wax Candles. These Lanthorns are more or less splendid, in proportion to the circumstances of the owner. Some of them are valued at ten thousand Crowns, on account of the decorations bestowed on them, and are from twenty to thirty feet diameter. These serve as a kind of Halls or Apartments, in which they make sumptuous entertainments, and have balls and assemblies.

The Chinese ascribe the rise of this Festival to an unhappy accident, which happened in the family of a certain Mandarin, whose daughter, as she was walking one evening on the bank of a river, fell in, and was drowned. Her father, in order to find her, embarked on board a vessel, carrying with him a great number of Lanthorns. The whole night was spent in search of her, but to no purpose. However this ceremony is annually kept up in memory of the Mandarin's daughter.

This Festival is not unlike one, observed by the antient Pagans, in honour of Ceres; when her votaries ran up and down the streets with lighted torches in their hands, in imitation of that hurry and confusion the goddess was in, when in quest of her daughter Proserpine.

Others ascribe the rise of this Chinese Festival to an extravagant Project of one of their emperors, who shut himself up, with his Concubines, in a magnificent palace, which he illuminated with a great number of splendid Lanthorns. The Chinese, scandalized at his behaviour, demolished his palace, and hung the Lanthorns all over the City.

TAVERNIER,  
KIRCHER.

**LANTHU or LANCU.** The name of a Religious Sect in the kingdom of Tonquin, bordering upon China; so named from the author of it, who was a Chinese by birth, and one of the most famous and skillful magicians that ever appeared in the East. He had a great number of disciples, who gave out, that their master was miraculously born, that his mother conceived him without losing her virginity, and that she had carried him in her womb seventy years. These people pretend to avert all kinds of Evils by the help of Charms, to cast out Devils, &c. *Lanthu* or *Lancu* signifies *The antient Philosopher*.

DU PIN, Ca-  
non of Scrip-  
ture, T. 2.  
c. 2. §. 8.

**LAODICEA (THE EPISTLE FROM).** A Letter, or Epistle, mentioned by St Paul, *Colos. iv. 16.* *When this Epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the Epistle from Laodicea.*

The Latin Version falsely renders it *The Epistle of the Laodiceans*; whence some have inferred, that St Paul wrote a particular Letter to the Laodiceans. But the Greek *ἐκ Λαοδικείας* puts it past doubt, that it was written *from Laodicea*. Some therefore imagine, it was written by St Paul from Laodicea, and that it is one of the *Epistles to Timothy*.

Others, as Chrysostom, Theodoret, Photius, and Oecumenius, more naturally understand it of a Letter, which the Laodiceans had written to St. Paul, and which that Apostle judged might be useful to the Colossians.

St Jerom mentions a forged Letter from St Paul to the Laodiceans, which he says was universally exploded. There is at present one extant in Sixtus Siennensis, and in some German Bibles. It is not in St Paul's Style, and is shorter than the *Epistle to Philemon*. It is manifestly a forgery.

F. MARTI-  
NI, Hist. of  
China, B. 4.  
F. LE  
COMPTE,  
Memoirs of  
China.

**LAOTUN or LAOKUN or LI-LAOKUN (THE SECTOR).** An antient Chinese Sect, whose doctrines in a great measure resembled those of Epicurus.

Laotun was born in the reign of Tingu, about six hundred years before Christ, and about fifty before Confucius. This Sectary boasted himself to be the Offspring of Heaven. In order to maintain this high character with a better grace, he endeavoured to persuade his disciples, that he had lain concealed fourscore and one years in his mother's womb, and that, the moment before she expired, he issued out of her left side, through a passage of his own making. The number nine, which he imagined to be the number of perfection, being multiplied by nine, and making fourscore and one, was the origin and foundation of this belief.



Laotun soon gained a prodigious reputation by his doctrine, the substance of which was as follows. He taught, that the supreme Being is corporeal, and that he governs the subordinate Deities, as an absolute monarch does his subjects. He maintained, that the soul dies with the body, and that *Pleasure* is the *Summum Bonum*. The Eternal Reason (he said) produced One; that One brought forth Two; from those Two proceeded Three; and those Three created all things. From this doctrine F. Le Comte would infer, that this Chinese Doctor had some Idea of the sacred Trinity.

Under the pretence of searching after Pleasure, which was acknowledged to be the *summum bonum*, his disciples made it their whole study to prolong their lives, in order to keep a lasting possession of their sole felicity; for which purpose they gave into the most scandalous and ridiculous schemes, that could possibly be invented. They vainly imagined, they could make themselves immortal by their medicinal preparations. This prompted them to an indefatigable pursuit after the knowledge of Chemistry. Hiao-vu, one of the emperors of China, who gave into the notions of this sect, was so conceited of the immortality he expected, that he assumed the title of *Emperor of a thousand years*. This dangerous notion insensibly gained ground, and was generally embraced by persons of the highest rank and distinction. The Adepts of this Sect had the honourable title of *Cælestial Doctors* confer'd on them, and several spacious edifices were erected for them, that they might form themselves into regular societies: even Temples were erected in honour of their founder, and both the emperor and the people paid him divine honours.

The philosophy of Confucius, which appeared not long after, put a stop to the progress of this ridiculous Sect in China.

**LAPHRIA.** [Gr.] An anniversary Festival, antiently observed at *Patræ* in Achaia, in honour of Diana, surnamed *Laphria*, either *ἀπὸ τῶν λαφύρων*, i. e. from *spoils*, because she was the goddess of hunting; or, because she desisted from her anger, and became every year *ἐλαφροτέρα*, i. e. more *favourable* and propitious to Oeneus, king of the Calendonians; or, from one *Laphrius*, a Phocensian, who had erected a statue to her in Caledonia: for this title was given to Diana in Caledonia, and thence, together with her statue, translated to *Patræ*. PAUSAN. in Achaic.

At the approach of this festival, they made an ascent to the altar, heaping up soft earth in the manner of stairs: round the altar they placed in order pieces of green wood, every one of which was sixteen cubits long: upon these they laid the driest wood they could get. The solemnity lasted two days; on the former of which there was a solemn procession, followed by Diana's priestess, who was a virgin, and rode in a chariot drawn by stags. On the day following, they assembled to offer sacrifices, which consisted of birds and beasts of various kinds, and fruits, which were thrown upon the altar, and consumed by fire. Sometimes it happened, that the wild beasts, having their fetters loosed by the flames, jumped from the altar, and escaped.

**LARARIUM.** See *the next article*.

**LARES.** Certain *Inferior Deities* of the antient Romans. They were the guardians of their houses. *Lar*, according to Scaliger, is a Tuscan word, which signifies a *Prince*. The *Lares* and *Penates* are often confounded together; though there is this proper distinction between them, that the *Lares* were the guardians of particular houses, the *Penates* of Cities and Towns. They are both comprehended under the general name of *Genii*. See **GENII** and **PENATES**.

The *Lares* were the lowest Class of Pagan Divinities. According to Ovid, they were the sons of Mercury and *Lara*, whose tongue Jupiter cut out, because she revealed his adulteries to Juno: not content with which, he delivered her to Mercury, to conduct her to Hell. Mercury by the way fell in love with her, and had twins by her, called from their mother the *Lares*. Fast. l. 2.

These domestic Deities were sometimes represented under the figure of a dog, the symbol of fidelity, because the dogs have the same function as the *Lares*, which is, to guard the house. At other times, their Images were covered with the skin of a dog, and they had the figure of that domestic animal standing by them. Hence Ovid : PLAUT. in Aulul. PLUT. Quæst. Rom. 50.



Fast. l. 2.  
v. 138.

Servat uterque domum, domino quoque fidus uterque ; - - -  
Pervigilantque Lares, pervigilantque canes.

*Both guard the house, both faithful to their Lord ;  
The Lares, and the Dogs, keep watch and ward.*

They were sometimes taken, not only for the Guardians of houses, but also of streets and ways. Thus Ovid, speaking of their mother *Lara*, says ;

Fast. l. 2.  
v. 615.

Fitque gravis, geminosque parit, qui compita servant,  
Et vigilant nostra semper in æde Lares.

*She prov'd with child ; twin deities she bore ;  
These guard, abroad, the street ; at home, the door.*

And Tibullus makes them the guardians of the fields :

Lib. i. Eleg.  
l. v. 19.

Vos quoque, felicitis quondam, nunc pauperis agri  
Custodes, fertis munera nostra, Lares.

*And you, kind Lares, whose indulgent care  
Was large, when larger my possessions were,  
Now small, receive the little we prefer.*

} DART.

Besides the domestic *Lares*, there were others, which were called *Permarini*, who, it is probable, were the *Lares* of ships : nor is it unreasonable to suppose, that these floating houses should have their tutelar deities, as well as others.

The Festival of the *Compitalia* was instituted by Servius Tullus, in honour of the *Lares*, guardians of the (*Compitæ*) high-ways. See COMPITALIA.

When the sons of the Roman Nobility were grown to the age, in which they laid aside the *Bullæ*, they usually hung them up to the *Lares* of the house :

PERS. Sat. 5.  
v. 31.

Bullaque fuccinctis Laribus donata pependit :

*When now my golden Bulla ( hung on high  
To household gods ) declar'd me past a boy.*

DRYDEN.

The slaves likewise, when they obtained their liberty, hung up their chains to these Deities.

The Romans had a private place in their houses, called *Lararium*, in which, among other statues of their gods, were their *Lares*, and the Images of their ancestors.

The *Lares*, called *Grundiles*, were instituted by Romulus, in honour of a sow, that brought forth thirty pigs at one time. The name *Grundiles* was given them, a *grunnitu*, from *grunting*.

The principal sacrifices to the *Lares* were, Incense, Fruit, and a Hog. Hence Horace :

Od. 23. l. 3.  
v. 3.

Si Thure placaris, & horna  
Fruge Lares, avidaque porca, &c.

*If for the Lares you design  
Fruit, Incense, and the greedy swine, &c.*

Tertullian tells us, that the custom of worshipping the *Lares* arose from hence, that they antiently interred their dead in their houses ; whence the credulous people took occasion to imagine, that their souls continued there likewise, and thence proceeded to pay them divine honours. To which may be added, that the custom of burying them in the high-ways might occasion them to be considered likewise as gods of the high-ways.

LAT.



**L A T.** An Idol, worshipped by the antient Pagan Arabians. The Mohammdans pretend, it is a corruption of the word *Allah*, which signifies the True God. D' HERBELLOT. Bibl. Orient.

*Lat* is likewise the name of an Indian Idol, worshipped in the town of *Soumenat*. His statue was a single stone, an hundred yards high, placed in the middle of a Temple, supported by 56 pillars of massy gold. Mahmoud, son of Sebestegin, who conquered this part of India, broke down this Idol with his own hands, and established Mohammedism, as far as he was able.

**L A T O N A.** A Pagan Goddess of the antient Romans. She was the daughter of Cæus and Phœbe, or, according to others, of Saturn. Being extremely beautiful, Jupiter fell in love with her: but Juno, discovering that she was with child by that god, drove her from the heavens, and obliged the *Earth* to swear, that she would not afford her any place to bring forth in. At that time the Island Delos, which had been broken from Sicily, lay under water; and not having taken the oath, Neptune commanded it to rise in the Ægean Sea, and afford a reception for the distressed Latona.

Latonam——cui maxima quondam  
Exiguam sedem parituræ terra negabat.  
Nec cœlo, nec humo, nec aquis, Dea vestra recepta est.  
Exul erat mundi; donec miserata vagantem,  
Hospita tu terris erras, ego, dixit, in undis,  
Instabilemque locum Delos dedit.

OVID. Met.  
l. 6. v. 183.

*To her, in travel, the whole spacious Earth  
No room afforded for her spurious birth.  
Not the least part in Earth, in Heav'n, or Seas,  
Would grant your outlaw'd goddess any ease.  
Till, pitying hers from her own wandering case,  
Delos, the floating Island, gave a place.*

CROXAL.

Lucian humorously represents this affair, in a *Dialogue* between *Iris* and *Neptune*, as follows:

*Ir.* Jupiter commands you to stop the Island, which broke loose from Sicily by stormy weather, and now floats in the Ægean Sea. *Nept.* Why so? *Ir.* For *Latona*, who is in labour, to be brought to bed in. *Nept.* What! Are not Heaven and Earth sufficient for this service? *Ir.* Juno is angry, and won't suffer her in heaven; and the Earth has sworn, that she won't receive her: wherefore there is only this Island, which, being now no part of the world, is not bound by the oath. *Nept.* Stop at my command, floating Island!——Let the winds be still, while the Tritons bring her to lye in——Go, and tell Jupiter, all is ready; she may come when she pleases.

In this Island *Latona* was delivered of the twin Deities, *Apollo* and *Diana*.

*Latona* had a temple in the Island Delos, concerning which Athenæus relates a pleasant story. *Parmeniscus*, the Metapontine, a man of the first rank in his country for birth and riches, rashly venturing to enter the cave of *Trophonius*, was punished for that offence by the loss of his risible faculty; so that nothing ever after could provoke him to laughter. Upon this he consulted the Oracle, and was answered, in the name of *Apollo*, that his mother in her house would restore to him the faculty he had lost. *Parmeniscus*, imagining that by his mother was to be understood his country, and that upon his arrival there he should laugh, as the oracle had told him, returned home: but not being yet able to laugh, he fancied the oracle had deceived him. After this, making a voyage to the island of Delos, and observing every thing with admiration, he went into the temple of *Latona*, expecting to see some curious image of that goddess: but it so happened, that he found nothing but a wooden statue, of so uncouth a form, that he immediately burst out into laughter. He then understood the sense of the Oracle; and finding himself cured of his misfortune, he paid great honours to *Latona*.

As *Jupiter* is taken for the *Workman*, or maker, of all things, so *Latona* is *physically* understood to be the *Matter* of the universe; which, according to Plato, is Voss. de Idol. l. 2. c. 12.  
called



called *Λατώ* or *Latona*, from *λῆθαι*, to *lye hid* or concealed, because all things originally lay hid in darkness, till the production of *Light*, or birth of *Apollo*.

**L A V E R N A.** The goddess of *Thieves*, according to the absurd Theology of the Pagans. Horace supposes an hypocrite secretly addressing himself to this goddess:

Epist. 16. l. 1.  
v. 60.

—————Pulchra Laverna,  
Da mihi fallere, da iusto sanctoque videri:  
Noctem peccatis, & fraudibus objice nubem.

*Good, Good Laverna, bear me, grant me aid  
For such a cheat; let all believe me good;  
Let me seem just and honest to the crowd,  
And o're my cheats and forgeries spread a cloud.*

} CREECH.

Festus tells us, the antients called thieves *Laverniones*, from the goddess *Laverna*, who had a wood consecrated to her, where they shared their booty. One of the gates of Rome was called, after her name, The *Lavernal*.

1 Kings vii.  
27, &c.

**L A V E R S.** Sacred Utenfils, in the Temple of Solomon at Jerusalem. They were vessels, supported by four Cherubims, standing upon Bases or Pedestals, mounted upon brazen wheels. They consisted of a Basin, which received the water that fell from another square vessel above it, from which they drew water by cocks. The square vessel was adorned with hieroglyphical figures, as the heads of a lion, an ox, and a cherubim. Each Laver contained ten barrels of water. They were used in washing the victims, vessels, &c. They were ten in number; and their situation was, five on either side of the Court, over-against the altar and place of slaughtering.

BINGHAM,  
Orig. Eccles.  
B. 7. c. 2.  
§. 2.

Hæref. 89.  
n. 1.

Hist. des Ord.  
Relig. T. 1.  
c. 16.

**L A U R A.** In Ecclesiastical history, is the name given to a collection of little cells, at some distance from each other, in which the Hermits, in antient times, lived together in the wilderness. These Hermits did not live in community, as the *Cœnobites* did, but each Monk provided for himself in his distinct cell.

Epiphanius tells us, that *Laura* or *Labra* was the name of a street or district in Athens, where a church stood; and it is probable that from thence the name was taken, to signify a multitude of cells in the wilderness, united as it were in a certain district, yet so divided as to make many separate habitations.

The first *Laura*, we are told, was founded by St Chariton, of Lycaonia, in the reign of the Emperor Aurelian. This Holy Man, having been, violently persecuted by the Pagans, and being released after the death of the Emperor, went to Jerusalem, where, at six Miles distance from the city, he founded the *Laura* of *Pharan*, and afterwards two others, one near *Jericho*, and the other in the desert of Theuca, in which he had many disciples. He died in the year 340.

The most celebrated *Laura*'s, we read of in Ecclesiastical History, were in *Palestine*: such as, 1. The *Laura* of St *Euthymius*, at four or five leagues distance from Jerusalem. 2. The *Laura* of St *Saba*'s, near the brook Cedron, three leagues from Bethlehem, and five from Jerusalem. 3. The *Laura* of the *Towers*, near the River Jordan, &c.

**S. LAURENCE (REGULAR CANONS OF).** A Religious Congregation, in the province of *Dauphiné*; so called from the monastery of St *Laurence d'Oulx*, in that country.

This Monastery is said to have been founded by St Benedict, founder of the Benedictin Order. It was destroyed by the Vandals, and continued uninhabited till the middle of the XIth Century. In the year 1057, Odo, Count of Savoy, gave it to one *Gerard* and his Canons. This donation was confirmed, in 1065, by Cumbert, Bishop of Turin, who added to it above forty other churches. By this means a very considerable congregation was formed, to whom the succeeding Popes, and counts of Savoy, granted a great many privileges. It had formerly thirty Priors. The chief, who



who is the Prior of the congregation, bears the title of *Provost*, and exercises a spiritual jurisdiction throughout his Provostship.

*The LAW (THE BOOK OF).* Among the Jews, was a written copy, or Transcript, of the *Mosaical Institutions*, called emphatically *The Law*. It consisted of the *Pentateuch* or *Five Books of Moses*. See PENTATEUCH.

Moses gave a copy of *the Law* to the Levites, to be deposited by the side of the Ark; but whether in the inside or outside, is not agreed; though most probably without. We are not to suppose, this was the only copy, because the high-priest was not allowed to fetch it out but on the great day of Expiation; whereas the public reading of the Law was to be on the Feast of Tabernacles. We may therefore suppose, with the Jews, that there were several copies of it, and that this prototype was thus carefully preserved to prevent the rest from being corrupted.

Deut. iii. 26.  
PRID. Con-  
nect. P. 1.  
B. 3.

The Jews tell us, there were thirteen Copies of the *Book of the Law*, one for each tribe, and one to be preserved in the Ark.

In the 18th year of the reign of Josiah, when the Temple, by order of that pious prince, was repairing, the high-priest, who presided over the work, sent word to the king, that he had found *The Book of the Law*. This is generally agreed to have been the Archetype, written by Moses, to be deposited, with the Ark, in the most holy place, but which some pious high-priest had caused to be hidden, in the reign of Ahaz or Manasseh, to prevent its being destroyed with all the other copies of it; for it plainly appears, by the tenor of the history, that this was the only perfect one left.

2 Kings xxii.

If it be asked, how it came to pass, that all the copies of this book should be so soon vanished, that neither Josiah, nor the high-priest, had ever seen any of them, till this was brought to light; all that can be said, is, that Manasseh had made such havoc of them, that, if there were any left, they were only in a few private hands, who preserved them with the utmost caution and privacy.

The Jews had such a veneration for the *Book of the Law*, that they would not allow it to be laid upon the bed of a person leaving the world, lest it should be polluted by touching the dead.

Talm. Bava  
Kama, p. 17.

LAWN-SLEEVES. See ROCHET.

LAY-BAPTISM. See BAPTISM.

LAY-BROTHERS. Among the Romanists, are those pious, but illiterate, persons, who devote themselves, in some Convent, to the service of the Religious.

A *Lay-brother* wears a different habit from that of the Religious: he never enters into the choir, nor is present at the Chapters. He is not in any orders, nor makes any vow, except of constancy and obedience. He is employed in the temporal concerns of the Convent, and has the care of the kitchen, gate, &c.

The institution of *Lay-brothers* began in the XIth Century. The persons, on whom this title and office were conferred, were too ignorant to become Clercs, and therefore applied themselves wholly to bodily work, in which they expressed that zeal for religion, which could not exert itself in spiritual exercises.

In the *Nunneries* there are also *Lay-sisters*, who are retained in the Convents for the service of the *Nuns*, in like manner as the *Lay-brothers* are for that of the *Monks*.

LAY-SISTERS. See the preceding article.

LAZARITES, or FATHERS OF ST LAZARUS. A Religious Congregation of Regular Clercs, instituted in France, in the XVIIth Century, by M. Vincent. They take their name from a house in the *Fauxbourg*, or *Suburbs*, of Paris, where they have a Seminary called *Seminaire des bons enfans*, The Seminary of good Children. The vows they make are simple, and on occasion may be dispensed with.

LEAP-YEAR. See YEAR.

LECTIONARIUM. See LESSONS.



LIV. 1. 5. c.

13.

CICERO Orat.  
de Haruspic.

**LECTISTERNIUM.** [*Lat.*] A Religious Feast, or Banquet, of the ancient Romans. In times of public danger or calamity, or thanksgiving for any happy event, the Republic used to order solemn feasts to be made for the gods. This solemnity was called *Leetisternium*, because on this occasion they spread tables, and placed *beds* round them, on which their heavenly guests were to lye and eat. These beds, which were placed near the altars, were *strewed* with leaves and odoriferous herbs. Every bed had a *cushion* to support the head of the god, for whom the feast was made. To this custom Horace alludes :

Od. 37. Lib.  
1. v. 2.

— Nunc saliaribus  
Ornare *pulvinar* deorum  
Tempus erat dapibus.

'Tis time, my friends, to banish care;  
And costly feasts,  
With thankful hearts, prepare,  
In hallow'd shrines; and make the gods your guests. CREECH.

The statues of the gods were laid upon these beds, as if they were to partake of the Feast. As for the goddeses, they were placed in chairs, after the manner of the Roman Ladies, this being thought the more decent posture for their sex.

During the time this religious ceremony lasted, the Romans crowded to the temples: the Senators, preceded by the Pontifex Maximus, came to the place where the ceremony was performed, having crowns on their heads, and branches of laurel in their hands. They sang hymns in praises of the gods, whose statues were carried in triumph, on biers, and in chariots, accompanied with music.

LIV. 1. 27 &  
33.

A great *Leetisternium* was celebrated at Rome, in the year 536, after the Battle of the Lake *Thrasimenus*. On this occasion the Decemvirs prepared six beds of state, and ordered six religious repasts: the first for Jupiter and Juno; the second for Neptune and Minerva; and the four others for Mars and Venus, Apollo and Diana, Vulcan and Vesta, Mercury and Ceres.

Journey thro'  
Greece, p. 2.

Spon gives a description of a *Leetisternium*, prepared for Isis and Serapis, which is still to be seen at Athens. The bed is marble, two feet long, and a foot high. Serapis is placed on it, with a bushel on his head, and a Cornucopia and fruit before him. Isis is represented sitting somewhat lower.

**LECTURERS.** In England, are an Order of *Preachers* in Parish Churches, distinct from the Rector or Vicar. They are chosen by the Vestry, or chief Inhabitants of the Parish, and are usually the Afternoon Preachers. The Law requires, that they have the approbation and admission of the Ordinary, and that, at the time of their admission, they subscribe to the thirty-nine Articles of Religion, &c. required by the statute, 14 Car. II. They are to be licensed by the Bishop, as other Ministers.

There are *Lectures* founded by the Donations of pious persons, the Lecturers whereof are appointed by the Founders, without any interposition or consent of Rectors of Churches, &c. though with the leave and approbation of the Bishop; such as that of Lady Moyer at St Paul's, &c.

WICQUE-  
FORT, *Of an*  
*Embassador.*

**LEGATE.** In Latin, *Legatus*. A Cardinal, or Bishop, whom the Pope sends as his embassador to sovereign princes.

There are three kinds of *Legates*, viz. *Legates à latere*, *Legates de latere*, and *Legates by office*, or *Legati nati*. Of these the most considerable are *Legates à latere*. Such are those, whom the Pope commissions to take his place in Councils; so called, in regard that the Pope never gives this office to any but his favourites and confidents, who are always at his side, *à latere*: these are usually Cardinals. A *Legate à latere* has the power of conferring Benefices without mandate, of legitimating bastards to hold offices, and has a cross carried before him as the ensign of his authority.

The *Legates de latere* are those, who are not Cardinals, but yet are intrusted with an Apostolical Legation. *Legates by office* are those, who have not any particular Legation given them, but who, by virtue of their dignity and rank in the church, become



become Legates. Such are the archbishops of Rheims and Arles. But the authority of these Legates is much inferior to that of the Legates *à latere*. The power of a Legate is sometimes given without the title. Some of the *Nuncio's* are invested with it.

It was one of the Ecclesiastical Privileges of England, from the Norman Conquest, that no foreign Legate should be obtruded upon the English, unless the king should desire it, upon some extraordinary emergency, as when a case was too difficult for the English Prelates to determine. Hence, in the reign of *Henry II*, when Cardinal Vivian, who was sent Legate into Scotland, Ireland, and Norway, arrived in England on his journey thither, the king sent the Bishops of Winchester and Ely, to ask him by whose authority he ventured into the kingdom without his leave: nor was he suffered to proceed, till he had given an oath not to stretch his commission beyond his Highness's pleasure in any particular.

EADMER,  
Histor. 1. 5.

HOVEDEN,  
Fol. 316.

**LEGENDS.** By this word we are to understand those idle and ridiculous stories, which the Romanists tell concerning their Saints, and other persons, in order to support the credit of their religion.

The *Legend* was, originally, a book used in the old Romish Churches, containing the Lessons that were to be read at divine service. Hence the lives of Saints and Martyrs came to be called *Legends*, because Chapters were to be read out of them at Matins, and in the Refectories of the Religious Houses. The *Golden Legend* is a Collection of the Lives of the Saints, composed by James *de Varase*, better known by his Latin name of *John de Voragine*, Vicar-General of the Dominicans, and afterwards Archbishop of Genoa, who died in 1298. It was received in the church with great applause, which it maintained for 200 years; but, in truth, it is so full of ridiculous and romantic stories, that the Romanists themselves are ashamed of them.

The Romish *Breviaries* are full of *Legendary* stories, which are appointed to be read on the Saints-days: which being almost as numerous as the days in the year, there is hardly a day free from having idle tales mixed in its service. However there have been considerable reformatations made in this matter, several Legends having been, from time to time, retrenched; insomuch that the service of the Church of Rome is much freer from these fooleries than formerly. See **BREVIARY**.

But, besides these *written Legends*, there are others, which may be called *traditionary*: by which I mean those idle stories, which are delivered by word of mouth, and with which every traveller is entertained in his passage through Popish countries. I shall just give the reader a taste of these kind of Legends from Skippon.

At Mentz, in Germany, they relate, that a drunken fellow swearing he would kill the first man he met, a crucifix coming by him, he struck at it with his sword, which drew blood from the crucifix, and the fellow immediately sunk up to the knees in the ground, where he stood till the magistrates apprehended him.

Journey thro'  
the Low-  
Countries,  
Germany,  
Italy, &c.

At Landsberg, in Bavaria, the Franciscans shew a crucifix, in their church, over the altar, which, they pretend, a fellow spewed upon, and immediately the devil carried him away through the South Wall, a round window being made where the hole was.

At Aken, in Germany, is a church of our Lady, on the south side of which is a great pair of brass gates, one of which has a crack in the brass, occasioned, as the Legend says, thus. When Charlemagne began the building of this church, the devil came and asked him what he intended: the emperor told him he designed a gaming-house; which the devil being very well satisfied with went away. The emperor having set up some altar-tables, the devil came again, and enquired what these meant: Charlemagne replied, they were only for gamesters to play on; which encouraged the devil to give his assistance toward the building. Accordingly he brought a great pair of brass gates on his shoulders; but, seeing a crucifix, he took to his heels, letting the gates fall, one of which in the fall received the crack, which is still shewn.

At Milan, they tell you, that St Ambrose, who was bishop of that city, after a fight between the Catholics and Arians, prayed that it might be revealed how to distinguish the bodies of one party from the other. His request was granted, and he found all the Catholics with their faces upwards, and the Arians with their faces downward.

At St Agatha, a city of Calabria, is a Chapel, in which they shew a piece of a pillar, kept in a glass case, which they say shined when St Paul preached there. It was broken by the Turks, when they took this place, and this piece was kept at Messina, till they brought it hither. The Jesuits would have carried it to their college; but



but several men, they pretend, could not stir it: nevertheless, when it was resolved to place it in this chapel, one man's strength was sufficient.

I shall add but one Legend more——At Malta they tell this story. Three Maltese knights were taken prisoners by the Turks, and carried before the Grand Signor, who endeavoured, by sending priests to them, to convert them from the Christian Religion; but they continued steadfast. The Grand Signor's daughter, observing them, fell in love with them, and told her father she would endeavor their conversion. After this, she discovered to them her affection: but they informed her of their obligation to live chastly, and discoursed about the Christian Religion, and their Order, and promised to shew her the true representation of the Virgin Mary. Accordingly they undertook to carve a piece of wood: but none of them being skillful in that art, they prayed for assistance, and suddenly appeared the image of the Virgin shaped exactly like her. Upon the sight of this, the princess turned Christian, and, procuring the means of their escape, went away with them, and placed herself in a Nunnery.

LEMUEL. See A G U R.

LEMURIA. [*Lat.*] A Festival of the ancient Romans, solemnized on the ninth of May, to pacify the *Manes* of the Dead, who were the *Lemures*, or Phantoms, that came in the night to torment the Living.

OVID. Fast.  
l. 5. v. 419.

Hinc ubi protulerit formosa ter Hesperus ora,  
Ter dederint Phœbo sidera victa locum;  
Ritus erit veteris nocturna Lemuria sacri:  
Inferias tacitis manibus illa dabunt.

*When thrice fair Hesperus has lent his ray,  
And thrice the stars have fled before the day,  
The sacred Rites, ordain'd of old, are paid  
To the thin Manes of the silent Dead.*

Ibid. v. 429,  
&c.

The chief ceremony of this Festival was as follows: About midnight, the person, who offered, being barefooted, made a signal, having the fingers of his hand joined to his thumb, by which he fancied he kept off the bad spirit or phantom from him. Then he washed his hands in spring water; and, putting black beans into his mouth, threw them behind him, uttering these words, *I deliver myself and mine by these beans.*

His, inquit, redimo meque meosque fabis.

At the same time he made a great noise with brass pans and kettles, desiring the Ghosts nine times to depart from his house; with which the ceremony ended.

Cum dixit novies, Manes exite paterni,  
Respicit, & pure sacra peracta putat.

Ibid. v. 451,  
&c.

The institution of this Festival is ascribed to *Romulus*, who, to rid himself of the phantom of his brother *Remus*, which was perpetually appearing to him, ordained a Feast, to pacify his brother's ghost; whence it was likewise called *Remuria*.

Upon this festival the Temples of the gods were shut up, and no marriages were allowed to be celebrated.

Ibid. v. 485.

Fana tamen veteres illis claudere diebus,  
Quæ nunc ferali tempore operta vides.  
Nec viduæ tædis eadem, nec virginis apta  
Tempora: quæ nupsit, non diuturna fuit.

*The Fanes were shut (so did our fires decree)  
Which open, now, on festal days we see;  
Nor Maids, nor Widows venture now to wed;  
This season smiles not on the nuptial bed.*

The celebration of the *Lemuria* lasted three nights.



**LENT.** A solemn time of Fasting, in the Christian Church, so called. The word *Lent*, in the old Saxon language, signifies the *Spring*, and is therefore used to denote this holy season, which belongs to that part of the year, it being observed by Christians as a time of Humiliation before *Easter*, the great festival of our Saviour's Resurrection.

The observation of this Fast is of very great antiquity in the Christian Church. The Greeks called it τεσσαρεσθες, and the Latins *Quadragesima*, both which words denote the number *forty*; whence this Fast was called *Quadragesimal*; but whether from its being a Fast of *forty days*, or only *forty hours*, is matter of dispute among the learned. They of the Romish Church, and some of the Protestant communion, maintain, that it was always a Fast of forty days, and, as such, of apostolical institution. Others think it was only of ecclesiastical institution, and that it was variously observed in different Churches, and grew by degrees from a fast of forty hours to a fast of forty days. This latter is the sentiment of Morton, Bishop Taylor, du Moulin, Daillé, and others.

BINGHAM,  
Orig. Eccles.  
B. 21. c. 1.

The Church seems to have limited the term of fasting to *forty days*, in regard either to the *forty days*, in which God drowned the world; or to the *forty days*, in which the children of Israel did penance in the wilderness; or to the *forty stripes*, where-with malefactors were to be corrected; or, because Moses fasted this number of days, as did Elias the same space of time; or, because the Ninevites were allowed precisely as many days for Repentance; or, lastly, and most probably, because our blessed Saviour himself, when he was pleased to fast, observed the same length of time. For some, or all, of these reasons, the Church used this number of days, as the common solemn number belonging to extraordinary humiliation.

Gen. vii. 4.  
Num. xiv.  
34.  
Deut. xxv.  
3. — ix. 9.  
— xviii 25.  
1 Kings xix.  
8.  
Jonah iii. 4.  
Matt. iv. 2.

As to the original of this *Quadragesimal Fast*, learned men are inclined to believe, it was not instituted by the apostles, at least not as any necessary rule obliging all men to fast forty days; and that for the following reasons. First, because there is some probability, that at first it was only a fast of forty hours, or the time that our Saviour lay in the grave, that is, the Friday and Saturday before Easter. This appears from Tertullian and Irenæus, who speak of Christians observing those days, in which the bridegroom was taken from them, agreeable to those words of our Saviour; *The days will come that the bridegroom shall be taken from them, and then shall they fast*. However it must be confessed, these authors speak of more days than two as observed in many churches, only with this difference, that the one were observed as more necessary, being founded on the words of Christ himself, and the other were at the church's free liberty and choice, as being purely of ecclesiastical institution.

TERTULL.  
de Jejun. c. 2.  
IREN. apud  
Euseb. l. 5.  
c. 24.

Secondly, Because, if this Fast was of apostolical institution, it is scarce accountable how such a great variety in point of time should immediately happen in the observation of it; some churches keeping it only three weeks, some six, some seven, and yet none of them hitting upon the precise number of *forty days*. It is observable however, that they all agreed in calling this Fast *Quadragesimal*, and assigned different reasons for this appellation.

SOCRAT. l.  
5. c. 22.  
SOZOM. l. 7.  
c. 19.

*Lent* consisted not of above *thirty-six* fasting-days in any Church. For though some Churches kept it six weeks, which make forty-two days, yet all Sundays were excepted out of the Fast; and then, six days being subducted, there remained but thirty-six days of fasting. Who first added Ashwednesday, and the other three days, to the beginning of Lent, in the Roman Church, to make them completely forty, is not agreed among their own writers. Some say, it was the work of Gregory the Great; but others ascribe it to Gregory II, who lived about an hundred years after, in the beginning of the VIIIth Century.

The general design of this institution is thus set forth by St Chrysostom: 'Why do we fast these forty days? Many heretofore were used to come to the communion indevoutly and inconsiderately, especially at this time, when Christ first gave it to his disciples. Therefore our forefathers, considering the mischiefs arising from such careless approaches, meeting together, appointed forty days for fasting and prayer, and hearing of Sermons, and for holy assemblies; that all men, in these days, being carefully purified by prayer and almsdeeds, and fasting, and watching, and tears, and confession of sins, and other the like exercises, might come, according to their capacity, with a pure conscience, to the holy table.'

Hom. 52.



But if we enquire more particularly into the reasons of instituting the *Lent-fast*, we shall find them to be these following. First, The Apostles sorrow for the loss of their Master. For this reason, the antients observed those two days, in which our Saviour lay in the grave, with the greatest strictness. Secondly, The declension of Christian piety from its first and primitive fervour. Thirdly, That the Catechumens might prepare themselves for Baptism, and the Penitents for absolution; Easter being one of the settled times of baptizing the Catechumens, and absolving the Penitents.

This solemn season of Fasting was universally observed by all Christians, though with a great liberty, and a just allowance for mens infirmities; and this was in a great measure left to their own discretion. If men were in health, and able to bear it, the rule and custom was for them to observe it. On the other hand, bodily infirmity and weakness were always admitted as a just apology for their non-observance of it.

The manner of observing *Lent*, among those who were piously disposed to observe it, was to abstain from all food till evening. Whence it is natural to conclude, that the pretence of keeping *Lent* only by a change of diet from flesh to fish, is but a mock fast, and an innovation utterly unknown to the antients, whose *Lent-fast* was a strict and rigorous abstinence from all food till the evening. Their refreshment was only a supper, and then it was indifferent whether it was flesh, or any other food, provided it was used with sobriety and moderation. But there was no general Rule about this matter, as appears from the story, which Sozomen tells of Spiridion, Bishop of Trimithus in Cyprus; that a stranger once happening to call upon him in *Lent*, he, having nothing in his house but a piece of pork, ordered that to be dressed and set before him: but the stranger refusing to eat flesh, saying he was a Christian; Spiridion replied, for that very reason thou oughtest not to refuse it; for the word of God has pronounced all things clean to them that are clean.

*Lent* was thought the proper season for exercising more abundantly all sorts of Charity. Thus what they spared from their own bodies, by abridging them of a meal, was usually given to the poor. They likewise employed their vacant hours in visiting the sick and imprisoned, in entertaining strangers, and reconciling differences. The imperial Laws forbade all prosecution of men in criminal actions, which might bring them to corporal punishment and torture, during this whole season. *Lent* was a time of more than ordinary strictness and devotion; and therefore, in many of the great churches, they had religious assemblies for prayer and preaching every day. They had also frequent Communion at this time, at least on every Sabbath and Lord's Day. All public Games and Stage-plays were prohibited at this season; as also the celebration of all Festivals, Birth-days, and marriages, as unsuitable to the present occasion.

These were the common Rules observed in keeping the *Lent-fast*, when it was come to the length of forty days. But there was one Week, called the *Hebdomas magna*, or the Great Week before Easter, which they observed with a greater strictness and solemnity than all the rest. This is usually called The *Passion-week*, because it was the Week, in which our Saviour suffered. See PASSION-WEEK.

The Christians of the Greek Church observe *four Lents*. The first commences on the fifteenth of November, or forty days before Christmas. The second is our *Lent*, which immediately precedes Easter. The third begins the Week after Whitsunday, and continues till the Festival of St Peter and St Paul. The number of days therefore comprized in this *Lent* is not settled and determined, but they are more or less according as Whitsunday falls sooner or later. Their fourth *Lent* commences the first of August, and lasts no longer than till the fifteenth. These *Lents* are observed with great strictness and austerity. On Saturdays and Sundays they indulge themselves in drinking Wine, and using Oil, which are prohibited on other days.

*Lent* was first commanded to be observed, in England, by Ercombert, seventh king of Kent, before the year 800. No meat was, formerly, to be eaten in *Lent*, but by licence, under certain penalties. And Butchers were not to kill flesh in *Lent*, except for victualling of Ships, &c.

LENTULUS, *His LETTER concerning JESUS CHRIST*. Lentulus was supposed to have been Proconsul of Judea, and to have written a Letter to the Roman Senate concerning Jesus Christ; which, though generally looked upon to be spurious,



spurious, may serve to amuse the curious Reader. It has been often printed : this is a translation of it.

‘ There has appeared here a person, still living, whose name is Jesus Christ. His power is extraordinary : he is called the great prophet, and by his disciples the Son of God. He raises the dead, and heals all manner of diseases. He is tall, and well-proportioned : there is an air of serenity in his countenance, which attracts the love and reverence of all who behold him. His hair is of the colour of new wine, and falls on his shoulders in curls : on the forehead it parts in two, after the manner of the Nazareens. His forehead is flat and fair, his face without any defect, and adorned with a graceful Vermillion. His air is majestic and agreeable : His nose and mouth are well proportioned : His beard is thick and forked, and of the same colour as his hair. There is something wonderfully charming in his face, with a mixture of gravity. He was never seen to laugh, but has been observed to weep. His hands are large and spreading, and his arms very beautiful. He talks little, but with great gravity, and is the handsomest man in the World.’

FABRIC.  
Oper. N. T.  
Tom. 1. & 2.

LESSONS. In Latin, *Lectiones*. So we call the *Chapters*, or Portions, of the Holy Scripture, which are read, in Christian Churches, at the time of divine Service, for the instruction of the people.

In the antient Church, the Reading the Scriptures was one part of the service of the *Catechumens*, at which all sorts of persons were allowed to be present for instruction. The *Lessons* were always two at least, and sometimes three or four. The author of the *Constitutions* speaks of four Lessons, two out of Moses and the Prophets, and two out of the Gospels and Epistles. The Church of Rome seems to have been a little singular in this matter : for, till the time of Pope Celestine, about 400 years after Christ, they read no Lessons out of the Old Testament, but only out of the New ; whereas, in all other Churches, they had Lessons out of both.

BINGHAM,  
Orig. Ecclef.  
B. 14. C. 3.  
Lib. 2. c. 57.  
STILLINGF.  
Orig. Britan.  
c. 4.

The method of reading the Scriptures seems always to have been governed by some Rule, though this might vary in different Churches. St Austin tells us, there were some *Lessons* so fixed and appropriated to certain times and seasons, that no others might be read in their stead. He particularly instances in the Festival of Easter, when, for four days successively, the history of Christ's Resurrection was read out of the four Gospels. In like manner, on all other Festivals, they read those parts of Scripture, which related to the particular Festival.

Expos. in 1.  
Johan in  
Præf.

Particular Books of Scripture had their particular seasons of the year, in which they were more especially read. Thus the *Acts of the Apostles* was read immediately before the Feast of Pentecost. In Lent, they usually read the Book of *Genesis*. The Books of *Job* and *Jonah* were both read in the Passion-week. The prophet *Hosea* was read on the Vigil of our Saviour's passion. Though we have no complete *Lectionarium*, or *Kalendar of Lessons*, extant, yet we are sure their reading the scripture was some way methodized, and brought under Rule. The first *Kalendar* of this kind is thought to be Hippolytus's *Canon Paschalis*, which Scaliger and Gothofred take to be a rule appointing *Lessons* for the Festivals. But Bucherius, and others, give another account of it, which leaves the matter uncertain. There is a *Lectionarium* under the name of St *Jerom* ; but the best Critics look upon it as counterfeit. Some time after, there were several books of this kind composed for the use of the French Churches. It is observable however, that *Lessons* were sometimes appointed by the Bishops at discretion. Ferrarius gives several instances of this practice out of St Austin and Chrysologus.

STILLINGF.  
ubi supra.

De Ritu Con-  
cionum, l. 1.  
c. 17.

As to the persons, whose office it was to read the *Lessons*, it is probable, that, during the two first Centuries, they were the Deacons, or, in imitation of the Jewish Church, such as the Bishop or president for that time appointed. But, in the time of St Cyprian, it was the peculiar office of the *Readers*, who were become an inferior Order of the Clergy. The Reader, before he began to read, was used to say, *Pax vobis, Peace be with you*, which was the usual form of salutation at the entrance of the offices in the Church. This custom continued, till the third Council of Carthage made an order to the contrary, appointing that it should be said by some other Minister. St Chrysostom mentions two other customs introductory to the reading and hearing the Scriptures. The first is, the Deacon's enjoining silence and attention before the Reader began : The Second, The Reader's beginning every Lesson with, *Thus saith the Lord*.

CYPR. Ep.  
34 & 38.  
Id. Ep. 33 ad  
Cler. Carth.

Hom. 19. in  
Act. Apost.

There



DURANT.  
de Ritib. l. 3.  
c. 18.

There is a distinction made by some between the *longer* and *shorter Lessons*, used in the antient Church. The longer Lessons are said to be used at the long nocturnal or *Antelucan* Service, and the shorter at the other canonical Hours of Prayer. But this distinction could have no place till the *Canonical Hours* were settled; which was not till the fourth or fifth Century. It is probable, these shorter Lessons were no other than the Psalms, or *Antiphonal Hymns* collected out of the Psalms, for the service of the several Hours of Devotion.

Hist. Ecclef.  
l. 3. c. 3.  
Ib. l. 4. c.  
23.

Hist. Ecclef.  
l. 7. c. 19.

It is observable, that, in some churches, other books were allowed to be read by way of *Lesson* and Instruction, besides the Canonical Scriptures, such as the *Passions* of the Martyrs on their proper Festivals, the *Homilies* of the Fathers, the *Epistles* and *Traſts* of pious men, and the *Letters communicatory* of one church to another, with other writings of the like nature. Eusebius tells us, the book called *Hermes Pastor* was antiently read in the church. Dionysius, Bishop of Corinth, says, they read *Clemens Romanus's first Epistle* to the *Corinthians*, and another written by *Soter*, Bishop of Rome. Sozomen tells us, the *Revelations of Peter* was read once a year, on Good-Friday, in many of the Churches of Palestine. Many other instances are to be met with in Ecclesiastical Authors.

Our own church, in the choice of *Lessons*, proceeds as follows. For the *First Lesson* on ordinary days, she directs, to begin at the beginning of the year with *Genesis*, and so to continue on, till all the Books of the Old Testament are read over; only omitting *Chronicles* (which are for the most part the same with the books of *Samuel* and *Kings*) and other particular Chapters in other books, either for the same reason, or because they contain Genealogies, names of persons, or places, or other matters less profitable for ordinary Hearers, &c.

The course of the *First Lessons* for *Sundays* is regulated after a different manner. From *Advent* to *Septuagesima* Sunday, some particular chapters of *Isaiab* are appointed to be read, because that book contains the clearest prophecies concerning Christ. Upon *Septuagesima* Sunday *Genesis* is begun, because that book, which treats of the Fall of Man, and the severe judgment of God on the world for sin, best suits with a time of penance and mortification. After *Genesis* follow select chapters out of the books of the Old Testament, as they lie in order; observing that, on Festival-Sundays, such as *Easter*, *Whitsunday*, &c. the particular history relating to that day is appointed to be read. On the Festivals of the *Saints*, called *Saints-days*, the church appoints *Lessons* out of the moral Books, such as *Proverbs*, *Ecclesiastes*, *Ecclesiasticus*, and *Wisdom*, as containing excellent Precepts and Instructions for the conduct of Life.

As to the *Second Lessons*, the church observes the same course both on Sundays and Week-days: reading the *Gospels* and *Acts of the Apostles* in the Morning, and the *Epistles* in the Evening, in the same order they stand in the New Testament; excepting on *Saints-days* and *Holy-days*, when such Lessons are appointed, as either explain the mystery, relate the History, or apply the example to us. Thus, by the prudence of our Church, the Old Testament is read over once, and the New thrice in a year, some particular parts of both (for particular reasons) excepted.

LETHE. The name of a River of Hell, according to poetical Theology. It is so called from the Greek word *λήθη*, which signifies *Oblivion* or *Forgetfulness*, it being the supposed quality of its waters, to make those who drank of it entirely forget every thing that was past. The fiction of the poets was, that the ghosts of persons, who were to return into the world, and animate other bodies, drank of this river, in order to forget all the miseries and pains of their past Life. Let us hear Virgil describing this fabulous stream.

Æn. l. 6. v.  
703.

Interea videt Æneas in valle reducta  
Seclusum nemus, & virgulta sonantia sylvis,  
Lethæumque, domos placidas qui prænatat, amnem.  
Hunc circum innumeræ gentes populique volabant:  
Ac veluti in pratis, ubi apes æstate serena  
Floribus insidunt variis, & candida circum  
Lilia funduntur: strepit omnis murmure campus.  
Horrescit visu subito, causasque requirit  
Inscius Æneas, quæ sint ea flumina porro,  
Quive viri tanto complerint agmine ripas.

Tum



Tum pater Anchises : Animæ, quibus altera fato  
Corpora debentur, Lethæi ad fluminis undam  
Securos latices & longa oblivia potant.

*Now in a secret vale the Trojan sees  
A separate grove, thro' which a gentle breeze  
Plays with a passing breath, and whispers thro' the trees.  
And just before the confines of the wood,  
The gliding Lethe leads her silent flood.  
About the boughs an airy nation flew,  
Thick as the humming bees, that hunt the golden dew ;  
In Summer's heat, on tops of lillies feed,  
And creep within their bells, to suck the balmy seed :  
The winged army roams the field around ;  
The Rivers and the Rocks remurmur to the sound.  
Æneas wond'ring stood ; then ask'd the cause,  
Which to the stream the crowding people draws.  
Then thus the Sire : The souls that throng the flood,  
Are those, to whom, by fate, are other bodies ow'd.  
In Lethe's lake they long Oblivion taste,  
Of future life secure, forgetful of the past.*

}

DRYDEN.

There was, in reality, a River *Lethe* or *Letho*, in Africa, about the extreme point of the *Syrtes*, which flowed by the city *Berenice*. This River had a passage underground for a great number of miles, and emerged near that city ; whence the inhabitants might fancy, it took it's rise from Hell. Lucan mentions this River.

Quam juxta Lethes tacitus prælabitur amnis,  
Infernis, ut fama, trahens oblivia venis.

Lib. 9. v. 355.

*Here Lethe's streams from secret springs below  
Rise to the light ; here heavily and slow  
The silent, dull, forgetful waters flow.*

ROWE.

**LEVITES.** An Order of Officers, in the Jewish Church, whose employment it was, to perform all the manual service of the Temple, under the direction of the priests.

*Levites* is a general name for all the descendants of *Levi*, among whom were the priests themselves, who, being descended from Aaron, were likewise of the race of *Levi*. But, in a restrained sense, it means only those, who were employed in the lowest ministries of the Temple ; such as fetching wood, water, and other things necessary for the sacrifices ; singing, and playing upon instruments of music, in the Temple ; and the like.

The *Levites* were subsisted by the tythe of all the corn, fruit, and cattle, throughout Israel ; a tythe of which tythe they were to give to the priests. God assigned them forty-eight cities for their habitation, with fields, pastures, and gardens. While they were actually employed in the service of the Temple, they were subsisted out of the daily offerings. The consecration of the *Levites* was to be performed with the following ceremonies. They were to be sprinkled with the water of Expiation, to shave all their flesh, and wash their cloaths. Then they were to bring two bullocks before the door of the Tabernacle, where the whole Congregation laid their hands upon the *Levites* heads. Next, the bullocks were to be offered ; one for a burnt-offering, the other for a sin-offering. Lastly, They were to be presented to the High-priest, who was to consecrate them to the Lord.

Num. xviii.  
21, &c.  
Ib. xxxv. 1,  
&c.

Ib. viii. 5, &c.

When the Hebrews encamped in the wilderness, the *Levites* were distributed round about the Tabernacle. Moses ordained, that the *Levites* should not do service in the Tabernacle, before they were twenty-five years of age, nor after they were fifty. But David obliged them to enter upon the service of the Temple at twenty years of age. They waited by turns, and weekly, in the Temple.

Num. viii.  
24, &c.  
1 Chron. xxiii.  
24.

The *Levites* were divided into three principal Classes ; namely, the *Gershonites*, *Koathites*, and *Merarites*. When the *Israelites* departed out of *Egypt*, the *Gershonites*

Num. i. 35.



were in number seven thousand, five hundred. Their Office, in the marches through the wilderness, was to carry the veils and curtains of the Tabernacle. The *Koathites*, in number eight thousand, six hundred, carried the Ark, and sacred vessels of the Tabernacle. The *Merarites*, in number six thousand, two hundred, were employed in carrying the several pieces of the Tabernacle, which they could not place upon the chariots.

The *Levitical Order* was designed by God as an exchange for all the First-born of the Israelites, to whom he had a just title by that great miracle, when he destroyed all the First-born of the Egyptians, and spared the children of the Hebrews.

Antiq. l. 20.  
c. 8.

Josephus tell us, that in the reign of Agrippa, king of the Jews, about the year of Christ 62, and six years before the destruction of the Temple, the *Levites* desired permission of that prince to wear the *Ephod*, or linnen tunic, as the priests did; which request was granted. The historian observes, that this was an innovation, contrary to the laws of their country, which were never struck at with impunity.

**LEVITICUS.** A Canonical Book of the Old Testament. It is the third of the *Pentateuch*, or Five Books of Moses. It is called *Leviticus*, because it principally contains the Laws and Regulations relating to the Priests, the *Levites*, and Sacrifices.

The seven first chapters of this book prescribe the ceremonies to be observed in the offering of Burnt-Sacrifices, of Meat-Offerings, Peace-Offerings, &c. Then Moses relates in what manner the priests were to be consecrated, and the misfortune of Nadab and Abihu, who offered Incense to the Lord with strange fire. Upon this occasion, he prescribes some laws concerning the mourning of the priests, and forbids them drinking wine, while they were employed in the service of the Temple. In the eleventh, twelfth, thirteenth, fourteenth, and fifteenth chapters, he lays down rules for distinguishing clean and unclean beasts, and concerning Leprosy, Purification, &c. He appoints the ceremonies to be observed upon the great day of Expiation: He regulates the degrees of kindred, in which persons were allowed, or forbidden, to marry: He prohibits alliances with the Canaanites, Idolatry, Theft, Perjury, Calumny, &c. In the twenty-third chapter, he takes notice of the principal Festivals of the year, the Passover, Pentecost, &c. He prescribes what was to be observed in the Sabbatical and Jubilee years, and concludes with regulations concerning Vows, and Tythes.

**LI.** See **T A I K I.**

**LIBATION.** A religious ceremony, among the antient Pagans, which consisted in an effusion of liquors, poured on victims prepared for sacrifice. Thus Dido, in Virgil, pours wine on the head of the victim.

Æn. l. 4. v.  
60.

*Ipſa tenens dextra pateram pulcherrima Dido,  
Candentis vaccæ media inter cornua fundit.*

*The beauteous Queen before the altar ſtands,  
And holds the golden goblet in her hands.  
A milk-white heifer ſhe with flow'rs adorns,  
And pours the ruddy wine betwixt her horns.*

DRYDEN.

Again :

Virg. Georg.  
l. 2. v. 191.

— — — — — hic fertilis uvæ,  
Hic laticis, qualem pateris *libamus* & auro,  
Inflavit cum pinguis ebur Tyrrenus ad aras,  
Lancibus & pandis fumantia reddimus exta.

*Strong ſtocks of Vines it will in time produce,  
And overflow the Vats with friendly juice :  
Such as our prieſts in golden goblets pour  
To Gods, the givers of the chearful hour ;*

*Then*



*Then when the bloated Tuscan blows his horn,  
And reaking entrails are in chargers born.*

DRYDEN.

*Libations* were in use among the *Hebrews*. The measure of wine for this purpose was the fourth part of an *Hin*; that is, two pints, and something over. Levit. vi. 20. —viii. 25, 26. —ix. 4. —xvi. 12, 20. —xxiii. 13. These *Libations* were made upon the victim, after it was killed, and the several pieces of the sacrifice were laid upon the altar, ready to be consumed in the flames.

The *Mingrelian Christians* use a sort of *Libation* at their meals. Before they sit down to table, they take up the first glass of wine that is poured out, and, after calling upon the name of the Lord, and paying their respects to the company, sprinkle part of it upon the floor. We meet with the same custom among the Romans; whence Horace:

Absumet hæres Cœcuba dignior  
Servata centum clavibus, & mero  
Tinget pavementum superbo  
Pontificum potiore cœnis.

Od. 14. l. 2.  
v. 25.

*The wines, you keep so close, thy worthier heir  
Shall soon possess,  
And waste 'midst wanton luxury and ease;  
Much nobler wine the squandering youth  
Shall spill and costlier feasts prepare,  
Than ever pleased a pamper'd Abbot's tooth.*

CREECH.

**LIBELLATICI.** [*Lat.*] In ecclesiastical antiquity, is the name given to certain Christians, who were charged with denying their religion, and lapsing into Idolatry. They were so called from certain *Libels*, or writings, which they either gave to the heathen magistrates in private, or received from them, to be excused doing sacrifice in public. BINGHAM, Orig. Eccles. B. 16. c. 4. §. 6.

There seems to have been three sorts of *Libellatics*. Some expressly gave it under their hands to the magistrates, that they were no Christians, and professed they were ready to sacrifice, if the magistrate called them to it. Another sort did neither abjure, nor sign any *Libel* of abjuration, themselves, but sent either an heathen friend, or a servant, to sacrifice or abjure in their names, and thereby procure them a *Libel* of security from the magistrate, as if they had done what the others did for them. The third sort of *Libellatics* were those, who, confessing that they were Christians, obtained of the Judges *Libels* of security, by means of a bribe. CYPR. de lapsis. Id. Ep. 30. Id. Ep. 52.

**LIBERTY.** An imaginary Goddess of the antient Greeks and Romans. She is represented carrying in her left hand the *Rudis* or wand, and in her right the *Cap of Liberty*. Horace mentions the former: ADDISON, on Medals.

——— donatum jam rude quæris,  
Mecænas, iterum antiquo me includere ludo.

Epist. 1. l. 1.  
v. 2.

*Presented with the freedom—giving Wand,  
You yet wou'd bring me on the stage again.*

And Martial the latter:

Lib. 2. Epig.  
68.

Quod te nomine jam tuo saluto,  
Quem regem & dominum prius vocabam,  
Ne me dixeris esse contumacem:  
Totis pilea farcinis redemi.

*By thy plain name tho' now address,  
Tho' once my king and lord confess,  
Irown not; with all my goods I buy  
The precious Cap of Liberty.*

ADDISON.

*Liberty*



*Liberty* had a Temple on Mount Aventine, built, and adorned with paintings, by the *Gracchi*. This Temple had a court, called *Atrium Libertatis*. The Hostages of the Tarentines were placed in it, and the tables and acts of the Censors were there preserved in Archives. The Laws against the Vestals, who committed incest, were likewise kept there. And in this court they cast lots, into which of the four tribes the freedmen were to be enrolled.

The Ides of April were sacred to Liberty, as well as to Jupiter Victor :

OVID. Fast.  
l. 4.

Occupat Apriles Idus cognomine Victor  
Jupiter : hac illi sunt data templa die.  
Hac quoque, ni fallor, populo dignissima nostro,  
Atria Libertas cœpit habere sua.

*The Ides of April, which with rites divine  
To Victor Jove in Festal Honours shine,  
Beheld fair Liberty her temple grace ;  
A Goddess, worthy of the Roman race !*

Orat. pro  
Domo sua.

Every one has heard of the Temple erected to *Liberty*, on the spot of ground where Cicero's house stood, which was pulled down by P. Clodius. Cicero himself mentions it.

In Numa.

**LIBITINA.** Among the antient Romans, was the goddess, who presided over *Funerals*. Some confound her with Proserpine ; but the most learned of the Romans (according to Plutarch) did not distinguish her from Venus. Thus the same goddess, which gave life, presided over death, to shew, that we are born only to dye.

From the time of Servius, every head of a family, when any one died in his house, carried a piece of money to the Temple of *Libitina*. By this means it was easy to know how many persons died in Rome in a year. Round this temple, and in a part of the city called *Libitina*, lived the *Undertakers*, or those who furnished necessaries for funerals. These were called *Libitinarii*. They, who had the charge of the treasure of the Temple of *Libitina*, took care to enter the produce or amount of each year in a book of Accounts called *Ratio Libitinæ*.

The name of this Funereal Goddess was sometimes used to signify *Death* itself. Thus Horace :

Od. 30. l. 3.  
v. 6.

Non omnis moriar, multaque pars mei  
Vitabit *Libitinam*.

*Whole Horace shall no dye : his songs shall save  
The greatest portion from the greedy grave.*

CREECH.

SIDON. Ep.  
11.

Sometimes it signified the bed, on which the corps was carried to the place of burial ; and sometimes it imported the expences of the burial, the funeral pomp, and the last duties which were paid to the dead.

**LIMNIADES.** [Lat.] *Nymphs of the Lakes.* See **NYMPHS**.

GEMELLI,  
of Indostan.  
B. 3. c. 3.

**LINGON.** The name of an Idol, worshiped by the Pagans of *Indostan*, a country of the East-Indies.

This Idol is made of Brass, and is a very leud figure, the parts of a man and a woman appearing joined together. It is placed in a Pagod, or Temple, which is opened but once a year. Some of the Votaries of **LINGON** wear his image about their necks out of devotion.

**LITÆ.** [Gr.] In English, *Prayers*. They are represented, by Homer, as Goddesses, the daughters of Jupiter ; whose office it was to deprecate the wrath of heaven, and to procure for men the good things they desired of God, or of other men. Hear that Poet's description of these imaginary Deities.



Καὶ γὰρ τε Λιταὶ εἰσι Διὸς κῆραι μεγάλοι,  
 Χωλαὶ τε ῥυσαί τε, παραβλῶπες τ' ὀφθαλμῶ.  
 Αἱ γὰρ τε καὶ μετόπισθ' ἄτης ἀλέγνεσι κῆσαι.  
 Ἡ δ' ἄτη θαναρὴ τε καὶ ἄρτιος, ἕνεκα πάσας  
 Πολλὸν ὑπεκπροθέει, φθάνειν δέ τε πᾶσαν ἐπ' αἶαν  
 Βλέπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.  
 Ὃς μὲν τ' αἰδέσεται κῆρας Διὸς ἄσπον ἰύσας  
 Τόνδε μεγ' ὠνησαν, καὶ τ' ἐκλυον ἐυζαμένοιο·  
 Ὃς δὲ καὶ ἀνήνηται καὶ τε σερεῶς δ' ποείπῃ,  
 Λίσσονται δ' ἄρα ται γέ Δία Κρονίωνα κῆσαι,  
 Τῷ ἄτην ἀμ' ἐπέδαι, ἵνα βλαρθεὶς ἀποτείσῃ.

Prayers are Jove's daughters, of celestial race;  
 Lamè are their feet, and wrinkled is their face.  
 With humble mien, and with dejected eyes,  
 Constant they follow, where Injustice flies.  
 Injustice swift, erect, and unconfin'd,  
 Sweeps the wide Earth, and tramples o're mankind,  
 While Prayers, to heal her wrongs, move slow behind.  
 Who hears these daughters of Almighty Jove,  
 For him they mediate the throne above:  
 When man rejects the humble suit they make,  
 The fire revenges for the daughters sake;  
 From Jove commission'd, fierce Injustice, then,  
 Descends, to punish unrelenting men.

MR POPE.

Nothing (says the excellent translator of Homer on this passage) can be more beautiful, noble, or religious, than this divine allegory—Prayers are said to be the daughters of Jove, because it is he who teaches men to pray. They are lame, because the posture of a suppliant is with his knees to the ground. They are wrinkled, because those that pray have a countenance of dejection and sorrow. Their eyes are turned aside, because through an awful regard to heaven they dare not lift them thither. They follow *Ate* or *Injury*, because nothing but prayers can atone for the wrongs that are offered by the injurious. This is the explanation of Eustathius, with which Dacier agrees.

LITANY. In Greek λιτανεία, in Latin *Supplicatio* and *Rogatio*. The word *Litany*, in its original meaning, is but another name for *Prayer* in general, and is used as such by heathen authors.

BINGHAM,  
Orig. Eccles.  
B. 13. c. 1.  
§ 10.

Πολλα δὲ καὶ σπενδων χρυσέω δέπαι ΛΙΤΑΝΕΥΕΝ.

Hom. Il. v.

In the Christian sense of the word, A *Litany* is *A solemn Form of Supplication to God*. Eusebius, speaking of Constantine's custom of making his solemn addresses to God in his tent, says, he endeavoured to render God propitious to him by his supplications and *Litanies*. And Arcadius, in one of his Laws against heretics, forbids them to hold profane assemblies in the city, either by night or by day, to make their *Litany*. At that time the public prayers, hymns, and psalmody, were all comprized under the general name of *Litany*. Afterwards, the word came to signify a peculiar sort of prayers used in the church; concerning the original of which learned men are not agreed.

In vit. Con-  
stant. l. 1. c.  
14.  
Cod. Theod.  
l. 16. tit. 5.

At first, the use of *Litanies* was not fixed to any stated time, but they were employed only as exigencies required. They were observed, in imitation of the Ninevites, with ardent supplications and fastings, to avert the threatening judgments of fire, earthquakes, inundations, or hostile invasions. The days, on which they were used, were called *Rogation-days*. Several of these days were appointed by the Canons of different Councils, 'till the 17th Council of Toledo decreed that *Litanies* should be used in every month throughout the year. And so, by degrees, these solemn supplications came to be used weekly, on Wednesdays and Fridays, the antient stationary days in all Churches. See ROGATION-DAYS.

SIDON, l. 7.  
Ep. 1. ad Ma-  
mercum.



As to the form, in which *Litanies* are made, namely, in short petitions by the priest, with responses by the people, St Chrysostom derives the custom from the primitive ages, when the priest began, and uttered by the Spirit, some things fit to be prayed for, and the people joined the intercessions, saying, *We beseech thee to hear us, good Lord*. When the miraculous gifts of the Spirit began to cease, they wrote down several of these forms, which were the original of our modern *Litanies*. St Ambrose has left us one, agreeing in many things with that of our own church.

INCEPH.  
Hist. l. 14.  
c. 3.

P. Diac. l.  
18.

Conc. Colo-  
nienf.

About the year 400, *Litanies* began to be used in Processions, the people walking barefoot, and repeating them with great devotion. It is pretended, several countries were delivered from great calamities by this means. About the year 600, Gregory the Great, out of all the *Litanies* extant, composed the famous *seven-fold Litany*, by which Rome, it is said, was delivered from a grievous mortality. This has been a pattern to all the western Churches since; to which ours of the Church of England comes nearer than that in the present Roman Missal, in which later Popes have inserted the invocation of saints, which our Reformers justly expunged. These *processional Litanies* having occasioned much scandal, it was decreed, that the *Litanies* for the future should only be used within the walls of the Church.

The days, appointed by the 15th Canon of our Church, for using the *Litany*, are *Wednesdays* and *Fridays*, the antient fasting-days of the primitive Church: to which, by the *Rubric*, *Sundays* are added, as being the days of the greatest assembly for divine service. Before the last review of the Common-Prayer, the *Litany* was a distinct service by itself, and used some time after the Morning-prayer was over. At present it is made one office with the morning service, being ordered to be read after the third Collect for *Grace*, instead of the intercessional prayers in the daily service.

By the 15th Canon, whenever the *Litany* is read, *every householder dwelling within half a mile of the Church, is to come, or send one at least of his household, to join with the minister in prayers.*

General Hist.  
of China, V.  
3. P. 53.

**LITERATI.** [*Lat.*] The *Learned*. So Authors style a Sect of Philosophers, or Doctors, in China, who are authors of a new doctrine, by which they pretend to explain whatever is obscure in the antient books.

The troubles, that the different Sects, and the wars, have caused in China, have banished from it the love of the Sciences, and introduced ignorance and corruption of manners, which have been predominant there many ages. There were then found but few Doctors, who were capable of rousing mens minds from so general a Lethargy: but the taste the imperial family of *Song* had for antient books revived, by little and little, an emulation for Learning. There appeared among the principal Mandarins men of genius and spirit, who undertook to explain not only the antient canonical books, but the interpretation made of them by Confucius, by his disciple Mencius, and other celebrated authors.

These Interpreters first appeared about the year 1070. In the year 1400, the emperor *Yong lo* made choice of forty-two of the most skillful of them, whom he commanded to reduce the doctrine into one body. The authority of the emperor, the reputation of these Doctors, their polite style, and their new method of handling the subject, gave a reputation to their works, and many of the learned were gained over thereby. These new Doctors pretended that their doctrine was founded on the most antient of the Chinese books: but their explanations were very obscure, and full of equivocal Expressions, that made it seem as if they were afraid of rejecting the old doctrines, and yet in reality what they advanced was entirely new.

It is difficult to make sense of their System, and perhaps the Inventers themselves had no clear notion of what they had written. They call the supreme Being *Tai ki*, and *Li*, and nothing is more surprizing than to read the perfections, which these modern Commentators ascribe to this Being. Their reasonings concerning the nature of *Tai ki* and *Li* are such as necessarily lead them into Atheism. See T A I K I.

CAVE, Hist.  
Literar. Dif-  
fert. II.

**LITURGICUM.** [*Gr.*] The name of a Book, in the Greek Church, containing the three Liturgies of St Basil, St Chrysostom, and that (*ἡ τῆς ἁγιασμένης*) of the *Presanctified*, said to be composed by Pope Gregory, called *Dialogus*.

In celebrating these three Liturgies, the Greeks observe the following order. The Liturgy of St Basil, as appears by the introduction, is sung over ten times in the year; namely,



namely, on the Eve of Christmas-day, on the feast of St Basil, on the Eve of the feast of Lights, on the Sundays of Lent, excepting Palm-Sunday, on the festival of the Virgin, and on the Great Sabbath. The Liturgy of the *Presanctified* is repeated every day in Lent, the forementioned days excepted. The rest of the year is appropriated to the Liturgy of St Chrysostom. See LITURGY.

LITURGY. The name given to those precomposed, set, forms of prayer, which have, at all time, and in all places, been used in the Christian Churches.

When the extraordinary Gifts of the Holy Ghost ceased, the Rulers of the Church supplied this want by proper forms of their own composition, according to Christian prudence and discretion. This seems to have been the true original of *Liturgies*, or stated forms of divine service. BINGHAM, Orig. Ecclef. B. 13. c. 5.

Every bishop, in the first ages, was at liberty to order the form of divine service in his own Church; and accordingly each particular church, or diocese, had its proper Liturgy. This privilege the bishops retained for several ages. In after-times, they agreed by consent to conform their Liturgy to the model of the metropolitical church, to which they belonged. And then it was enacted into a Law by several councils, that the same order and uniformity should be observed in all churches. The rudiments of this discipline were first laid in the French churches. Soon after, the same rule was concerted, and agreed upon, in the Spanish churches. In length of time, when the Roman Empire began to be divided into different kingdoms, then came in the use of *national Liturgies*, or such whose use was commensurate to the bounds and limits of their respective nations and kingdoms. Conc. Agath. c. 30. Conc. Epaun. c. 37. Conc. Tolet. c. 2.

None of the *antient Liturgies* are now remaining, as they were at first composed for the use of particular churches. Several reasons may be assigned for this. 1. They being designed only for the use of particular churches, there was no great reason to be very solicitous, either to communicate the knowledge of them to other churches, or to preserve them entire to posterity. 2. It is not improbable, as a learned French Writer has observed, that the antient Liturgies were for some ages only certain forms of worship committed to memory, and known by practice rather than by writing. This seems the more probable, because, in the persecution under Dioclesian, when strict search was made after every thing belonging to the church, we never read of any Ritual Books, or books of divine service, discovered among them. This is an argument, that they did not so generally draw up their Liturgies, or forms of worship, in books and writings, as in after ages; which is the reason why none of those antient Liturgies are come to our hands perfect and entire, but only in scattered fragments, as the Fathers had occasion to mention them incidentally in their writings. 3. The last reason is, the interpolations and additions made to the antient Liturgies in after ages. For, though those antient Liturgies, which go under the name of St Chrysostom and St Basil, might originally have something of their composition in them, yet so many additions and alterations have been made in them by the Greek Church in following ages, that it is not easy to discern what is the genuine composition of the first authors. RENAUDOT. Collect. Liturg. Orient. Dissert. 1.

But, though none of the antient Liturgies are come down to us perfect and entire, yet are there several fragments and scattered Remains of them in the genuine writings of the Fathers; to which may be added such forms as we find in the antient book called *The Apostolical Constitutions*. This, though perhaps not so old as the title imports, nor of so venerable authority as Mr Whiston contends for, who will have it to be truly *Apostolical*, is allowed however to be a good collection of the *Liturgy* and Rituals of the Church, in the III<sup>d</sup> and IV<sup>th</sup> Centuries.

It has been often wish'd by learned men, that some one would represent the *antient Liturgy* in its several parts and offices, as it may be collected out of the genuine and undoubted writings of St Chrysostom. Mr Hales of Eaton, a diligent reader of Chrysostom, is said to have designed such a collection; but he did not effect it. The learned Bingham, in view to this subject, has given, out of that Father's works, a *specimen* of such passages as plainly relate to the several parts of the *antient Liturgy*: to which I refer the Reader. Orig. Ecclef. B. 13. c. 6.

There are extant some spurious *Liturgies*, falsely ascribed to the *Apostles*. There is, first, *The Liturgy of St Peter*, published by Lindanus in the year 1589, from a manuscript belonging to Cardinal Sirlet. This Liturgy was, most probably, compiled by a Greek Priest latinized, because it is collected partly from the Greek Liturgy, and partly from the Latin; and the name of St Peter was affixed to it, either DU PIN, Hist. Ecclef. Cent. 1.



ther to give it the greater authority, or because a great part of the Liturgy of the Church of Rome was contained therein. It cannot be St Peter's, because mention is made in it of St Sixtus Cornelius, and St Cyprian; and the Virgin Mary is called in it *the Mother of God*, a term not used in the apostolical times.

The *Liturgy*, or *Mass*, of the *Ethiopians*, inscribed with the name of St *Matthew*, appears more evidently to be forged. There are in it collects for popes, kings, patriarchs, and archbishops. The twelve Apostles are therein invoked: the four Evangelists are cited, as also the Synods of Nice, Constantinople, and Ephesus: The Nicene Creed is inserted, and mention is made in it of St Athanasius, St Gregory, and St Basil, together with the *Epsal*, the *Golden Number*, and the *Trisagium*; which plainly shew this Liturgy to be of very late date.

The same may be said of the *Liturgy of St Mark*, published by Cardinal Sirlet; for we find therein the term *Consubstantial*, and the *Trisagium*. Mention is likewise made in it of Deacons, Subdeacons, Monks, &c. which is an apparent demonstration of its novelty.

Divers learned men have taken pains to vindicate the *Liturgy of St James*, which is certainly of greater antiquity than those already mentioned; but it could not be composed by St James, or in his time, because it calls the Virgin *the Mother of God*, and uses the term *consubstantial*. There are likewise collects in it for Monks and other religious persons; and it contains citations from St Paul's Epistles, most of which were written after St James's death.

I omit to speak of other Liturgies, cited by some authors; such as That of the *twelve Apostles*, mentioned by Abraham Echellensis, and that of St Barnabas quoted by a certain Monk.

The *modern Liturgies* are diversified according to the diversity of nations professing the Christian Religion.

The *Armenians* have their Liturgy in the old Armenian tongue, composed by one of their patriarchs named John, who lived some time after the Council of Chalcedon. It was printed at Rome, in 1642, with a Latin translation: but the Roman Censors have reformed (or corrupted) it in several places.

The Liturgy of the *Copti*, or Christians of Egypt, is written in the Cophtic, or Egyptian language, which is now understood by very few persons; wherefore, in the manuscript copies of this Liturgy, there is an Arabic Version added, out of which it has been translated into Latin by Victor Scialac, a Maronite of mount Libanus, and is found in the *Bibliotheca Patrum*.

The *Æthiopian Liturgy* is written in the old Æthiopic tongue, notwithstanding that the Æthiopians, as well as the Syrians, call their Liturgies *Chaldaic*. Some Æthiopian Liturgies were printed at Rome in 1548, among which is one entitled *Canon Ecclesiæ Æthiopum*, printed there in Latin the year following, and afterwards reprinted in the *Bibliotheca Patrum*. The Liturgy, which the Æthiopians attribute to Dioscorus, patriarch of Alexandria, was printed in Æthiopic and Latin, at London in 1661, at the end of Ludolphus's Æthiopic Dictionary.

The *Greeks* have four Liturgies, viz. Those of St James, St Mark, St John Chrysostom, and St Basil; but they ordinarily read only the two latter, the Liturgy of St James being read only at Jerusalem, and that of St Mark only at Alexandria. We have shewn, that the two last mentioned Liturgies are falsely inscribed with the names of St Mark and St James. As for the Liturgies of St Chrysostom and St Basil, the authority of Proclus, Archbishop of Constantinople, is commonly made use of, who asserts, that St James was the first author of the Greek Liturgy, which being afterward in process of time much enlarged, was abridged by St Chrysostom and St Basil.

The *Syriac Liturgies* are much more numerous than the Greek. Father Simon tells us, that the Jacobites reckon up forty different Liturgies, all under different names, and all in manuscript.

The *Maronites* have printed at Rome, in 1592, their *Missal*, under the title of *Missale Chaldaicum juxta ritum Ecclesiæ nationis Maronitarum*, which contains twelve Liturgies, under the names of St Xystus Pope, St John Chrysostom, St John the Evangelist, St Peter chief of the apostles, St Dionysius, St Cyril, Matthew the Pastor, John Patriarch, St Eustathius, St Maruta, St James the Apostle, St Mark the Evangelist, and a second of St Peter.

The *Nestorians* have their Liturgies written in Syriac, which they make use of in the public service. Father Simon, who had a manuscript copy of these Liturgies, tells



tells us, they are three, *viz.* That of the twelve apostles, that of Theodorus of Mopsuesta, surnamed *the Interpreter*, and a third under the name of St Nestorius. The Indian Christians, called the *Christians of St Thomas*, who are of the sect of the Nestorians, make use of this Syriac Missal.

See BREVIARY, MISSAL, &c. See also the following article.

**LITURGY of the CHURCH of ENGLAND.** This book is entitled, *The Book of Common-Prayer, and administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England.* BURNET, Hist. of the Reformation.

Before the Reformation, the Liturgy was only in Latin, being a collection of prayers, made up partly of some antient forms used in the primitive Church, and partly of some others of a later original, accommodated to the Romish Religion, at that time the Religion of England. But, when the nation, in king Henry VIIIth's time, was disposed to a Reformation, it was thought necessary both to have the service in the English or Vulgar tongue, and to correct and amend the Liturgy, by purging it of those gross corruptions, which had gradually crept into it. STILLINGF. Orig. Britan. BONA, Rer. Liturg. l. 1, 2, &c. STRYPE, Life of archbishop Cranmer.

And, first, The Convocation appointed a Committee, A.D. 1537, to compose a book, which was entitled, *The godly and pious institution of a Christian man*, containing a declaration of the *Lord's Prayer*, the *Ave Maria*, the *Creed*, the *Ten Commandments*, and the *Seven Sacraments*, &c. This book was again published in 1540, with corrections and alterations, under the title of, *A necessary doctrine and erudition for any Chrysten man*. In the same year, a Committee of bishops and other Divines was appointed by king Henry VIII, to reform the Rituals and Offices of the Church; and the next year the king and clergy ordered the prayers for processions and litanies to be put into English, and to be publickly used. Afterwards, in 1545, came out the king's *Primer*, containing the whole *Morning and Evening Prayer* in English, not very different from what it is in our present Common Prayer. Thus far the reformation of our Liturgy was carried in the reign of Henry VIII. CAMDEN, in Eliz.

In the year 1547, the first of king Edward VI, the Convocation unanimously declared, that the Communion ought to be administered in both kinds: whereupon an act of parliament was made, ordering it to be administered. Then a Committee of bishops, and other learned divines, was appointed, to compose *an uniform order of communion, according to the rules of scripture, and the use of the primitive church*. The Committee accordingly met in Windsor Castle, and drew up such a form. This made way for a new Commission, empowering the same persons to finish the whole Liturgy, by drawing up public offices for Sundays and Holy-days, for Baptism, Confirmation, Matrimony, Burial, and other special occasions.

The Committee, appointed to compose this Liturgy, were :

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| 1. Thomas Cranmer Archbishop of Canterbury.                        | 9. Dr John Taylor, afterwards bishop of Lincoln.                         |
| 2. Thomas Goodrick, Bishop of Ely.                                 | 10. Dr Simon Haynes, Dean of Exeter, and Master of Queen's Coll. Camb.   |
| 3. Henry Holbech, Bishop of Lincoln.                               | 11. Dr John Redman, Dean of Westminster, and Master of Trin. Coll. Camb. |
| 4. George Day, Bishop of Chichester.                               | 12. Dr Richard Cox, Dean of Christ's Church, Oxon.                       |
| 5. John Skip, Bishop of Hereford.                                  | 13. Mr Thomas Robinson, Archdeacon of Leicester.                         |
| 6. Thomas Thirlby, Bishop of Westminster.                          |  |
| 7. Nicholas Ridley, Bishop of Rochester, and afterwards of London. |  |
| 8. Dr William May, Dean of St Paul's.                              |  |

Our excellent Liturgy, thus compiled, was revised and approved by the archbishops, bishops, and clergy of both the Provinces of Canterbury and York, and then confirmed by the king and three estates in parliament, A. D. 1548, second and third of Edward VI. ch. 1.

But, about the end of the year 1550, exceptions were taken against some parts of this book, which were thought to favour too much of superstition. Archbishop Cranmer therefore proposed a new Review, and, to this end, called in the assistance of Martin Bucer and Peter Martyr, two foreigners, whom he had invited over from the troubles in Germany. These, not understanding the English tongue, were furnished with Latin translations of the Liturgy. The principal alterations, occasioned by



by this second review, were ; the addition of the *Sentences, Exhortation, Confession,* and *Absolution*, at the beginning of the morning and evening services, which, in the first Common-prayer-book, began with the Lord's Prayer ; the addition of the *Commandments* at the beginning of the Communion-office ; the removing of some Rites and Ceremonies retained in the former book, such as, the use of oil in Confirmation, the unction of the sick, prayers for departed souls, the invocation of the Holy Ghost at the consecration of the Eucharist, and the prayer of oblation that used to follow it ; the omitting the Rubric, that ordered water to be mixed with the wine ; with several other less material variations. The habits likewise, which were prescribed in the former book, were in this laid aside ; and lastly, a Rubric was added at the end of the Communion-office, to explain the reason of kneeling at the Sacrament. The Liturgy, thus revised and altered, was again confirmed by Parliament, A. D. 1551, with this declaration, that the alterations made in it proceeded from *curiosity rather than any worthy cause*. But both this, and the former act in 1548, were repealed in the first year of Queen Mary, as injurious to the Romish Religion, which she was resolved to restore.

Upon the accession of Queen Elizabeth, the Act of repeal was set aside, and several learned divines appointed to take another review of king Edward's Liturgies. These (according to Camden and Strype) were ;

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| 1. Dr Matthew Parker, afterwards Archbishop of Canterbury. | 6. Sir Thomas Smith.                                 |
| 2. Dr Richard Cox, afterwards Bishop of Ely.               | 7. Mr David Whitehead.                               |
| 3. Dr May.   | 8. Mr Edmund Grindal, afterward Bishop of London.    |
| 4. Dr Bill.  | 9. Dr Edwyn Sandys, afterwards Bishop of Worcester.  |
| 5. Dr James Pilkington, afterwards Bishop of Durham.       | 10. Mr Edmund Gueft, afterwards Bishop of Rochester. |

It was debated at first, which of the two books of king Edward should be received. At length the second was pitched upon, and confirmed by Parliament, which commanded it to be used, *with one alteration or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences added in the delivery of the sacrament to the Communicants, and none other, or otherwise*.

The alteration in the Litany here mentioned was the leaving out the deprecation, *From the tyranny of the bishop of Rome, and all his detestable Enormities*, and adding these words to the petition for the Sovereign, *Strengthen in the true worshipping of thee, in righteousness and holiness of Life*. The two sentences, added in the delivery of the Sacrament, were ; *The Body of our Lord Jesus Christ, &c.* and *The Blood of our Lord Jesus Christ, &c.* which were taken out of king Edward's first book ; whereas, in the second book, these sentences were left out, and in the room of them were used, *Take, Eat, or Drink this*, with what follows ; but now, in Queen Elizabeth's book, both these forms were united.

There are some other variations in this book from the second of king Edward. The first Rubric, concerning the situation of the Chancel, and the proper place of reading divine service, was altered ; the habits, enjoined by the first book of king Edward, and forbid by the second, were now restored ; at the end of the Litany was added a prayer for the Sovereign, and another for the clergy. Lastly, The Rubric, that was added at the end of the Communion-office, in king Edward's second book, against our Saviour's corporeal presence in the Sacrament, was left out in this. This was done, that the aforefaid notion might remain as a speculative opinion, not determined ; it being the Queen's design to unite the nation, as near as possible, in one faith.

In this state the Liturgy continued, without farther alteration, till the first year of king James I ; when a Conference was held, at Hampton Court, between that prince, with archbishop Whitgift, and other bishops and divines, on the one side, and Dr Reynolds, with some other Puritans, on the other : the result of which was, the adding some forms of thanksgiving at the end of the Litany, and an addition to the Catechism in relation to the Sacraments. Likewise, in the Rubric at the beginning of the office for private baptism, the words *Lawful Minister* were inserted,



to prevent midwives and laymen from presuming to baptize; with one or two more small alterations.

But, immediately after the Restoration, king Charles II, at the request of several of the Presbyterian Ministers, issued out a commission for a new Review of the Liturgy, empowering twelve of the Bishops, and twelve Presbyterian Divines to make such reasonable and necessary alterations as they should jointly agree upon. Nine Coadjutors were added on each side, to supply the place of any of the twelve Principal, who should happen to be absent. Their names are these.

*On the Episcoparian side.*

Principals.

1. Dr Frewen, Archbishop of York.
2. Dr Sheldon, Bishop of London.
3. Dr Cousins, Bishop of Durham.
4. Dr Warner, Bishop of Rochester.
5. Dr King, Bishop of Chichester.
6. Dr Henchman, Bishop of Salisbury.
7. Dr Morley, Bishop of Worcester.
8. Dr Sanderson, Bishop of Lincoln.
9. Dr Laney, Bishop of Peterborough.
10. Dr Walton, Bishop of Chester.
11. Dr Stern, Bishop of Carlisle.
12. Dr Gauden, Bishop of Exeter.

Coadjutors.

1. Dr Earles, Dean of Westminster.
2. Dr Heylin.
3. Dr Hackitt.
4. Dr Barwick.
5. Dr Gunning.
6. Dr Pearson.
7. Dr Pierce.
8. Dr Sparrow.
9. Dr Thorndike.

*On the Presbyterian side.*

Principals.

1. Dr Reynolds.
2. Dr Tuckney.
3. Dr Conant.
4. Dr Spurston.
5. Dr Wallis.
6. Dr Manton.
7. Dr Calamy.
8. Mr Baxter.
9. Mr Jackson.
10. Mr Cafe.
11. Mr Clark.
12. Mr Newcomen.

Coadjutors.

1. Dr Horton.
2. Dr Jacob.
3. Mr Bates.
4. Mr Rawlinson.
5. Mr Cooper.
6. Dr Lightfoot.
7. Dr Collins.
8. Dr Woodbridge.
9. Mr Drake.

These Commissioners had several meetings at the Savoy, but to very little purpose; the Presbyterians reviving all the old scruples of the Puritans against the Liturgy, and adding several new ones of their own. Baxter had the assurance to affirm, that our Liturgy was too bad to be mended, and confidently pretended to compose a new one, which he had the insolence to offer to the bishops. Upon this the conference broke up, without any thing being done, except that some particular alterations were proposed by the episcopal divines; which, the May following, were considered and agreed to by the whole Clergy in Convocation. The principal of these alterations were, that several *Lessons* in the Kalendar were changed for others more proper for the days; the *Prayers for particular occasions* were disjoined from the Litany, and the two Prayers to be used in the *Ember-weeks*, the Prayer for the *Parliament*, that for *all conditions of men*, and the *General Thanksgiving*, were added. Several of the *Collects* were altered; the *Epistles* and *Gospels* were taken out of the last translation of the Bible, being read before according to the old translation. The office for *baptism of those of riper years*, and the *Forms of Prayer to be used at Sea*, were added. In a word, the whole Liturgy was then brought to the state in which it now stands, and was unanimously subscribed by both houses of Convocation of both provinces, on Friday, Dec. 20, 1661. And being brought to the House of Lords the March following, both houses very readily passed an act for it's Establishment; and the Earl of Clarendon, then Lord Chancellor, was ordered to return the thanks of the Lords to the bishops and clergy, for their care and industry shewn in the Review of it.



I shall subjoin Dr Comber's character of the *Liturgy of the Church of England*.  
 ' No church was ever blessed with so comprehensive, so exact, and so inoffensive a  
 ' Liturgy, as ours; which is so judiciously contrived, that the wisest may exercise at  
 ' once their knowledge and devotion, and yet so plain, that the most ignorant may  
 ' pray with understanding; so full, that nothing is omitted, which ought to be ask-  
 ' ed in public; and so particular, that it compriseth most things, which we would  
 ' ask in private; and yet so short, as not to tire any that have true devotion. It's  
 ' doctrine is pure and primitive; it's ceremonies so few and innocent, that most of  
 ' the christian world agree in them: it's method is exact and natural, it's language  
 ' significant and perspicuous, most of the words and phrases being taken out of the holy  
 ' Scripture, and the rest are the expressions of the first and purest ages.—And, in  
 ' the opinion of the most impartial and excellent Grotius ( who was no member of,  
 ' nor had any obligation to this church ) the English Liturgy comes so near the pri-  
 ' mitive Pattern, that none of the reformed Churches can compare with it.'

Again he says; ' In the Prayers a scholar can discern close Logic, pleasing Rhe-  
 ' toric, pure Divinity, and the very marrow of the antient doctrine and discipline;  
 ' and yet all made so familiar, that the unlearned may safely say, *Amen*.'

LIVINGS. See BENEFICE, RECTORY, &c.

LOLLARDS. See WICKLIFFITES.

S. LONGINUS'S DAY. A Festival of the Romish Church, observed, at Rome, on the fifteenth of March, at St Peter's, in the Oratory of St Marcellus, and at St Austin's, where some of his relics are deposited.

Longinus, according to the Legend, was an affranchized slave, and a soldier in the Roman Armies, and almost blind. He was the soldier, who pierced our Saviour's side, as he hung on the cross, with a lance. As the blood issued from the wound, some of it fell on his eyes, and immediately he recovered his sight. This miracle converted him to the Christian Faith; when, forsaking his military profession, and being instructed by the apostles, he lived a monastic life in Cæsarea of Capadocia. There, by the strictness of his doctrine and example, he converted many to the faith. At last he arrived at the Crown of Martyrdom under the president Octavius.

LORD'S DAY. See SUNDAY.

Matth. vi. 9. LORD'S PRAYER. A short form of Prayer, prescribed by our blessed Lord  
 Luke xi. 2. to be used by his disciples, and from them taken up by the Christian Church, and  
 used in her Liturgies, or forms of divine service.

It is evident beyond dispute, that the Primitive Church constantly used this form  
 in all her holy offices; and the practice was so universal and well-known, that Lucian  
 the heathen is thought to refer to it in one of his *dialogues*, where he speaks in the  
 person of a Christian, of the Prayer, which began, *Ὁ πατήρ*, with *Our Father*.

There was indeed some difference in the manner of using it. In the Greek and  
 the Gallican Churches, it was said by the priest and all the people together; but, in  
 the Latin Church, by the priest alone. The Mosarabic Liturgy in Spain differed  
 from both these, as to the use of the *Lord's Prayer*: for there the priest repeated  
 every petition by itself, and the people answered to each petition separately, *Amen*.

The author of the *Constitutions* orders every private person to use the *Lord's Prayer*  
 three times a day; which some think was done in honour of the holy Trinity. And  
 the fourth Council of Toledo makes it deprivation for any clergyman to omit using  
 the *Lord's Prayer* every day, either in the public or private exercises of devotion.  
 Hence it took the name of *Oratio Quotidiana*, the *daily prayer*.

The Pelagian Heretics objected to one petition, namely, *Forgive us our trespasses*:  
 for they proudly thought, the saints were without sin, and had nothing to ask for-  
 giveness of. Nevertheless, they continued to use it, and accounted for their practice,  
 by putting this false gloss upon it, that they then prayed, not for their own sins, but  
 for the sins of others.



It is observable, in the discipline of the antient church, that the Catechumens, or Candidates for baptism, were denied the use of this Prayer, not being allowed to call God their *Father* 'till they were regenerated and made his *sons* by that holy sacrament. Upon this account the *Lord's Prayer* was called *εὐχὴ πιστῶν*, The *Prayer* of the Communicants or *Believers*, because none had a right to use it, but only such as had a right to communicate at the altar, and there hear it daily repeated. CHRYSOST.  
Hom. 62.

It is remarkable, that the last clause of this prayer, (*for thine is the kingdom, and the power, and the glory, for ever*) which we find in St Matthew, is omitted in St Luke; concerning which learned men differ in opinion, some thinking that it is, and others that it is not, a part of the original text. It is certain, some copies of St Matthew, and most of the Latin Fathers, omit it. It is not improbable, that our Saviour, delivering this prayer twice, did add this *doxology* at first, and leave it out the second time, and that the Latin Copies (which are known to be full of errors) because it was not in St Luke, left it out in St Matthew, that the Evangelists might not seem to differ in so considerable a matter.

LORD'S SUPPER. See EUCHARIST.

LORETTO (THE CHURCH OF). A famous Church in Italy, dedicated to the honour of the Virgin Mary.

This Church is very remarkable for the *Santa Casa*, or *holy house*, which stands in the middle of it, surrounded with an inclosure. This *Santa Casa*, on which the Italians bestow the most lofty epithets, is, they say, the very house, wherein the blessed Virgin was born, betrothed, and married. This house (according to the Legend) had stood near thirteen Centuries at Nazareth, when, in the year 1291, the angels lifted it up, and carried it into Dalmatia. At the end of three years and seven months, they once more took it up, and carried it into the territory of *Recanati*. There celestial Concerts were heard, the harmony of which drew thither the neighbouring inhabitants. All nature rejoiced at the translation of this holy house: the very trees of the forest bowed down before it. It remained here but eight months, after which it was transported a little farther. But scarce were four months passed, when the angels carried it away for the fourth and last time. They then fixed it where it now stands, and where a church has been since built. This holy house is surrounded with four Walls, which enclose, without touching it. We must not omit, that all the original inhabitants of Loretto are descended from those, who saw the *Santa Casa* arrive.

This story of the *Santa Casa's* removal from place to place is hung up in the church, and translated into thirteen languages, *viz.* Hebrew, Arabic, Greek, Latin, Slavonian, Dutch, French, Spanish, Italian, Welch, English, Scotch, and Irish. SKIPFON,  
Journey thro'  
Italy, &c.

They have a Legend, that *Suarez*, being at Trent at the time of the Council, desired one of the stones of the *Santa Casa*, in order to be put into a chapel he was building in Spain like this of *Loretto*: the Pope granted his request, and the stone was accordingly sent to him. But *Suarez* fell immediately sick, and, till he sent back the stone to *Loretto*, had no hopes of recovery: but it was observed, as the stone was brought nearer and nearer to the *Santa Casa*, so he gradually recovered. This stone is now distinguished from the rest in the wall by an iron grate about it.

The offerings and riches in the *Holy House* and Treasury are surprizingly great. Silver can scarce find admission, and gold looks but poorly among such an incredible number of pretious stones. There will be, in a few ages more, the Jewels of the greatest value in Europe, if the devotion of its princes continues. 'I cannot (says Mr Addison) but look on those vast heaps of wealth, that are amassed together in so many religious places of Italy, as the hidden reserves and magazines of the church, that she would open on any pressing occasion for her last defence and preservation.' ADDISON'S  
Travels, 12<sup>o</sup>.  
p. 93.

The Image of the Virgin, in the church of *Loretto*, is apt at first sight to surprize a Traveller: 'for it's face (says an ingenious author) is as black as a Negro's, that one would take it rather for the representation of a Proserpine, or infernal deity, than what they impiously style it, the *Queen of Heaven*. But I soon recollected, that this very circumstance of its complexion made it but resemble more exactly the old idols of Paganism, which, in sacred as well as profane writers, are described to be black with the perpetual smoak of Lamps and Incense.' Dr C. MID-  
DLTON'S  
Letter from  
Rome, p. 29.



MISSON'S  
Journey to  
Italy, V. I.

The church of *Loretto* is famous for the great resort of Pilgrims thither. In the years of the greatest concourse, there have been reckoned to the number of 200000 pilgrims at one time in the town. The great resort thither is at Easter, and about the Festival of the Virgin, which is in September. The Pilgrims form a kind of procession round the *splendid palace of our Lady*, as it is called; which is done on their knees: some go five times, some seven, and others twelve times round it, according to the mystery they are pleased to find in the number.

CAMDEN,  
in Eliz.

LOVE (THE FAMILY OF). A Sect of Enthusiasts, which arose in Holland, and, being propagated cross the channel, appeared in England about the year 1580.

These Sectaries pretended to a more than ordinary sanctity, which gained upon the affections of the common people. They affirmed, that none were of the number of the Elect, but such as were admitted into their family, and that all the rest were reprobate, and consigned over to eternal damnation. They held likewise, that it was lawful for them to swear to an untruth before a magistrate, for their own convenience, or before any person, who was not of their society. In order to propagate their opinions, they dispersed books, translated out of Dutch into English, entitled, *The Gospel of the kingdom. Documental Sentences. The prophecy of the Spirit of Love. The publishing of peace upon Earth, &c.*

These *Familists* could by no means be prevailed upon to discover their author: nevertheless it was afterwards found to be Henry Nicholas of Leiden, who blasphemously pretended, that he partook of the divinity of God, and God of his humanity. Queen Elizabeth issued a Proclamation against these impious Sectaries, and ordered their books to be publicly burnt.

LOVE-FEASTS. See AGAPE.

LOW-SUNDAY. In the Christian Church, is the *Octave* or first Sunday after *Easter-day*. It is called *Low-Sunday*, because it was celebrated by the antients as a Feast, though of a *lower* degree than Easter itself, it being customary on this day to repeat part of the solemnity used on Easter-day.

The Latin Church calls this Sunday *Dominica in Albis*, or rather *post Albas* (*sc. depositas*) as some Ritualists call it, i. e. *The Sunday of putting off the Chrysumes*; because those, who were baptized on Easter-day, on this day laid aside the white Robe, or *Chrysome*, which they wore at their baptism, and which was from that time to be laid up in the churches, that it might be produced as Evidences against them, if they should afterwards violate or deny that Faith they had professed in baptism. See CHRYSOME.

LUA. Among the antient Romans, was the goddess, who presided over *Expiations*.

Annal. l. 15. Justus Lipsius, in his Commentaries on Tacitus, has brought this Goddess to light again, who had been lost through the ignorance of Editors. Tacitus says, that Servius Tullus dedicated an Altar to the goddess *Lua*. But the Editors, neither understanding the word, nor knowing who the goddess was, changed the word *Lua* into *Luna*, and gave us to understand, that the king built a temple to the *Moon*. But *Lua* was the goddess, to whom the sacrifice of the *Lustrum* was offered. From hence the *Lustrum* had it's name, as *Lua* took her's from the verb *Luo*.

Soldiers sacrificed to this goddess, by throwing their arms and spoils into the fire.

PAUSAN. in  
Arcadic.  
PLUTARCH  
in Cætare.

LUCAIA [Gr.] An antient Arcadian Festival, resembling the Roman *Lupercalia*. It was celebrated with games, in which the Victor was rewarded with a suit of brazen armour. An human sacrifice was offered at this time.

It was first observed by Lycaon in honour of Jupiter, surnamed *Lycaeus*, either from Lycaon's own name, or the Arcadian mountain *Lycaeus*, which the Arcadians pretended was the true *Olympus*; whence they called it *ἱερὰν κορυφὴν*, the *sacred Hill*, because Jupiter was feigned to have had his education there; in memory of which there was an altar, on which a certain mysterious worship was paid to that god, and a plot of ground consecrated to him, upon which it was unlawful for any person to set his foot.

S. LU-



**S. LUCIA'S DAY.** A festival of the Romish Church, observed on the thirteenth of December.

The old Romish Breviary says, that Paschasius the Judge having commanded St Lucia to be carried to the stews, the Holy Ghost fixed her down with such a weight, that several men, who endeavoured to push her forward, could not stir her: then they tied ropes to her hands and feet, and, though they all pulled together, they found her as immoveable as a mountain. Then the Magicians tried their skill upon her, but in vain. After this, they brought many yoke of oxen; but all their united force could not move her one step.

**LUCIFERIANS.** In ecclesiastical antiquity, is the name of those Christians, who persisted in the schism of *Lucifer*, bishop of Cagliari, the capital of Sardinia.

Sozom. l. 5.  
c. 12.  
Socrat. l. 3.  
c. 7.  
Ruffin. l. 1,  
c. 30.

Lucifer lived in the IVth Century, and was famous for his extraordinary virtues and abilities. He was deputed by the pope to the emperor Constantius, and procured the calling of a Council at Milan in the year 355, by which he himself, and the rest of the orthodox prelates, who defended Athanasius, were condemned to banishment. He was recalled from his exile by the emperor Julian, in 361, when, coming to Antioch, where the church was extremely divided between the followers of Euzoius the Arian, and of Melettus and Eustathius orthodox bishops, he, to put an end to the schism, ordained Paulinus bishop, whom neither of the orthodox parties approved. Eusebius of Verceil, whom the Council of Alexandria had sent to heal the divisions, extremely disapproved this Ordination: whereupon Lucifer, who was of an inflexible spirit, broke off communion with him and the other prelates, and retired to Sardinia, where to his death he persisted in his separation, and, by this means, gave birth to a schism, which caused a great deal of mischief to the church. It continued till the end of the reign of Theodosius the Great, after which time authors make little or no mention of it.

**LUCINA.** See J U N O.

**S. LUKE THE EVANGELIST'S DAY.** A festival of the Christian Church, observed on the 18th of October.

St Luke was born at Antioch, and professed Physick. It is not agreed whether he was, by birth, a Jew, or a Heathen. Epiphanius, who makes him to be one of the seventy disciples, and consequently a Jew, thinks, he was one of those, who left Jesus Christ, upon hearing these words: *he who eateth not my flesh, and drinketh not my blood, is not worthy of me*; but that he returned to the faith upon hearing St Paul's Sermons at Antioch. Some authors suppose, he was Cleopas's companion, and went with him to Emmaus, when Jesus Christ joined them.

Hæref. 51.

Greg. Mag.  
Moral. l. 1.  
c. 1.

St Luke accompanied St Paul in his several journeys: but at what time they first came together, is uncertain. Some think, he met St Paul at Antioch, and from that time never forsook him. Others believe, they met at Troas, because St Luke himself says; *immediately we endeavoured to go into Macedonia, from Troas*.

Acts xvi. 8,  
9, 10.

St Jerom informs us, that St Luke always lived a single Life, having had neither wife nor children. It is commonly believed, that he was a painter, as well as a physician; and in some places are shewn pictures of the Virgin Mary, said to be drawn by his hand, or at least copies taken from Originals by his hand. The antients knew nothing of his being thus qualified: Nicephorus is the first author, who mentions it.

HIERON. de  
vir. illustr.  
in Addend.

Some think, he survived St Paul many years, and that he died at eighty-four years of age; but where, authors are not agreed. Achaia, Thebes in Boeotia, Elea in the Peloponnesus, Ephesus, and Bithynia, are severally named as the place of his death. Nor are authors better agreed as to the manner of it. Some believe, he suffered Martyrdom; and the modern Greeks affirm, he was crucified on an Olive-tree. Others, on the contrary, and among them many of the moderns, think, he died a natural death. See the following article.

HIERON. de  
vir. illustr.

**ST LUKE'S GOSPEL.** A canonical book of the New Testament. Some think it was properly St Paul's Gospel, and that, when St Paul speaks of his Gospel,

TERTULL.  
cont. Marcion,  
l. 4. c. 25.  
he



Iren. l. 3. c. 1. he means what is called *St Luke's Gospel*. Irenæus says only, that St Luke digested into writing what St Paul preached to the Gentiles; and Gregory Nazianzen tells us, that St Luke wrote with the assistance of St Paul.

This Evangelist addresses his *Gospel*, and the *Acts of the Apostles*, to one *Theophilus*, of whom we have no knowledge: many of the antients have taken this name, in an appellative sense, for any one, who *loves God*. The Marcionites received only the *Gospel of St Luke*, which, however, they curtailed in many places.

Epiphanius tells us, there were copies of St Luke's Gospel, in which some scrupulous persons had omitted what relates to Christ's weeping, lest it might be thought a weakness in him. For the same reason, perhaps, the history of his sweating great drops of blood is left out in some Greek and Latin copies.

BLACK-  
WALL'S Sa-  
cred Classics  
defended, &c.  
v. 1. p. 295.

'St Luke (says a modern writer) is pure, copious, and flowing, in his language, and has a wonderful and most entertaining variety of select circumstances in his narration of our Saviour's divine actions. He acquaints us with numerous passages of the Evangelical History, not related by any other Evangelist. Both in his Gospel, and Apostolical Acts, he is accurate and neat, clear and flowing with a natural and easy grace: his style is admirably accommodated to the design of History. The narrative of the *Acts of the Apostles* is perspicuous and noble; the discourses inserted emphatical, eloquent, and sublime. He is justly applauded for his politeness and elegance by some Critics, who seem to magnify him, in order to depreciate the rest of the Evangelists; when yet it is plain he has as many Hebraisms and peculiarities as any of them; which they are charged with as faults and blemishes of style. It is a strange compliment that Grotius passes upon this noble author: Luke, *as being a Scholar, uses many words purely Greek*. Why! do not the rest of the divine authors, though no Scholars, use many words purely Greek?'

'St Luke's style has a good deal of resemblance with that of his great Master St Paul; and like him he had a learned and a liberal education. I believe he had been very conversant with the best classical authors: many of his words and expressions are exactly parallel to theirs. See the preceding article, and ACTS OF THE APOSTLES.

LUNA  
and  
LUNUS } *Pagan Deities. See the MOON.*

LUPERCALIA [*Lat.*] A festival of the antient Romans, in honour of the God *Pan*. It was observed on the 15th of February, and was so called from the *Luperci*, the priests of that god.

OVID. Fast.  
l. 2. v. 267.

Tertia post Idus nudos Aurora Lupercos  
Aspicit.

This festival was instituted by Evander, who, being driven from Arcadia, was received by King Faunus, and introduced the worship of Pan in Italy.

Ib. v. 279.

Transulit Evander sylvestria numina secum.

Romulus increased the ceremonies and magnificence of this Feast, in which the *Luperci* ran naked about the city, striking those they met with thongs cut out of goats skins, the women fancying in particular, that it helped their conception of children, and the easiness of their delivery.

Id. Fast. l. 3.  
v. 425.

Nupta quid expectas; non tu pollentibus herbis,  
Nec prece, nec magico carmine, mater eris.  
Excipe fecundæ patienter verbera dextræ:  
Jam focer optati nomen habebit avi.

*Nor pow'rful herbs, nor pray'rs and ardent vows,  
Nor magic verse, procure a mother's throws.  
The sacred stroke received, the teeming dame  
Shall bless her parent with a grandfire's name.*



Ovid founds the *Lupercalia* on an adventure, which he supposes to have happened between Hercules, Omphale, and the god Pan; and his account of it shews us the infamous practices of the Pagans, and the licentiousness of the Poets who describe them. As to the nakedness of the priests, the poet assigns as a reason the example of the god, whom they served.

*Ipse deus nudus nudos jubet esse ministros;  
Nec satis ad cursum commoda vestis erat.*

Ib. v. 287.

*Pan o'er the hills presides in naked state,  
And naked priests around his altars wait.  
No cumb'rous robes their fetter'd limbs embrace;  
More lightly thus they run the sacred race.*

This festival, whatever was the origin of it, the tradition of which was very uncertain among the Romans, continued to the reign of the emperor Anastasius, about five hundred years after Christ, when (according to Baronius) it was abolished by pope Gelasius.

There were two Colleges of the *Luperci* at Rome. One of these took its name from the *Fabii*, the other from the *Quintilii*; whence the distinction of *Luperci Fabiani* and *Luperci Quintiliani*. Julius Cæsar added a third, who were called *Luperci Juliani* from the name of their Founder.

Cicero often speaks with contempt of the *Luperci*, and, in his *2d Philippic*, reproaches Anthony with running about the streets as a *Lupercus*. Nevertheless, we find that magistrates, and persons of noble birth, were not ashamed to act so ridiculous a part in the sight of all the citizens.

LUPERCI. See the preceding article.

LUSTRATION. See PURIFICATION.

LUTHERANS. Those Christians, who follow the opinions of Martin Luther, one of the principal Reformers of the church in the XVIth Century.

MAIMB.  
Hist. Lutheran.

This Sect (or Schism, as the Romanists call it) took its rise from the distaste, which was taken at the Indulgencies, which, in 1517, were granted by pope Leo X, to those, who contributed towards the finishing St Peter's Church at Rome. It is said, the pope at first gave the princess Cibo, his sister, that branch of the revenue of indulgencies, which were collected in Saxony; that afterwards these indulgencies were farmed out to those, who would give most for them; and that these purchasers, to make the most of their bargain, pitched upon such preachers, receivers, and collectors of the Indulgencies, as they thought proper for their purpose, who managed their business in a scandalous manner. The pope had sent these Indulgencies to prince Albert, Archbishop of Mentz, and brother to the Elector of Brandenburg, to publish them in Germany. This prelate put his Commission into the hands of John Tetzel, a Dominican, and an Inquisitor, who employed several of his own order, to preach up, and recommend, these Indulgencies to the people. These Dominicans managed the matter so well, that the people eagerly bought up all the Indulgencies. And the Farmers, finding money come in very plentifully, spent it publicly in a luxurious and libertine manner.

John Stupitz, Vicar-General of the Augustins in Germany, was the first, who took occasion to declare against these abuses; for which purpose, he made use of MARTIN LUTHER, the most learned of all the Augustins. He was a native of Eisleben, a town of the County of Mansfeld in Saxony. His true name was *Lotter* or *Lauter*, which he changed into *Luther*; and he taught divinity at the university of Wirtemberg. This learned Augustin mounted the pulpit, and declaimed vehemently against the abuse of indulgencies. Nor did he stop here; he fixed ninety-five propositions upon the church-doors of Wirtemberg, not as dogmatical points which he himself held, but in order to be considered and examined in a public Conference. John Tetzel, the Dominican, immediately published a hundred and six positions against them, at Francfort upon the Oder; and, by virtue of the office of



Inquisitor, ordered those of Luther to be burnt; whose adherents, to revenge the affront offered to Luther, publickly burnt those of Tetzels at Wirtemberg. Thus war was declared between the Dominicans and Augustins, and soon after between the Roman Catholics and the Lutheran party, which from that time began to appear openly against the western church.

In the year 1518, Eckius, professor of divinity at Ingolstadt, and Silvester Prierius, a Dominican, and master of the sacred palace, wrote against Luther's *Theses*, who answered them in a Tract, which he sent to the pope, and the bishop of Brandenburg, his diocesan, offering to submit to the holy See in the points contested. But Prierius having published a discourse full of extravagant amplifications of the pope's power, Luther took occasion from thence to make the papal authority appear odious to the Germans. In the mean time, the process against Luther going on at Rome, the Pope summoned him to appear there within sixty days: but, at the instance of the duke of Saxony, his holiness consented that the cause should be examined in Germany, and delegated his Legate Cardinal Cajetan to try it. This Cardinal gave Luther a peremptory order to recant, and not to appear any more before him, unless he complied; upon which Luther, in the night-time, posted up an appeal to the pope, and retired to Wirtemberg. Afterwards, fearing he should be condemned at Rome, he published a Protestation in form of Law, and appealed to a General Council.

In the beginning of the next year 1519, the Emperor Maximilian dying, and the Elector of Saxony, who protected Luther, being Vicar of the Empire during the Interregnum, that Reformer's interest and character were greatly raised, and he was generally looked upon as a man sent from God, to correct the abuses, which had crept into the Roman Church. In June, the same year, there was a famous Conference between Luther, Eckius, and Carolostadius, at Leipzig; in which they agreed to refer themselves to the universities of Erford and Paris. The Points, debated upon, were, *Free-will, Purgatory, Indulgencies, Penance, and the Pope's Supremacy.*

In 1520, Luther sent his book *De Libertate Christiana* to the pope; in which he grounds *Justification* upon *Faith* alone, without the assistance of *Good Works*, and asserts, that *Christian Liberty* rescues us from the bondage of human traditions, and particularly the slavery of papal Impositions. Afterwards, in a Remonstrance written in High Dutch, he proceeded to deny the authority of the Church of Rome.

In June, the same year, the pope resolved to apply the last remedies, which the Church makes use of against her enemies, and began with condemning in writing forty-one Propositions extracted from Luther's Writings, giving him sixty days to recant: but Luther refusing to comply, the pope declared him excommunicated, and sent the Bull, by Eckius, to the Elector of Saxony, and the University of Wirtemberg, who agreed to defer the publication of it. In the mean time Luther wrote against the Bull with great warmth and freedom, and appealed once more from the pope to a General Council. Besides which, he caused a large bonfire to be made without the walls of Wirtemberg, and threw into it with his own hands the pope's Bull, together with the *Decretals, Extravagants, and Clementines.* This example was followed by his disciples in several other towns.

The Emperor Charles V declared against Luther, and ordered his books to be burnt. Upon the opening of the Diet of Worms, in 1521, Luther, with the emperor's permission, appeared there, and made a speech in defence of himself and his opinions. But, when the Diet found, that he would neither stand to the decisions of Councils, nor the Decrees of Popes, the Emperor gave him twenty days to retire to a place of security, and, a month after, published his Imperial Edict, by which Luther was put under the *Ban* of the Empire, as an heretic and schismatic. But the Duke of Saxony gave private orders to convey Luther to the Castle of Wessberg, where he was concealed three quarters of a year, and well entertained. He worked hard in this retirement, which he called his *Isle of Patmos*, and kept up the spirit of his party by writing new books; among which were, his Tracts against *Auricular Confession, Private Masses, Monastick Vows, and the Celibacy of the Clergy.* About this time, the University of Paris, to which he had appealed, condemned a hundred Propositions extracted out of his books; and king Henry VIII of England wrote against him in defence of the seven Sacraments. Luther replied both to the *Sorbonne*, and the King of England, but in a very rude and unmannerly way.

Soon after, he broke out of his retirement, and was so hardy as to publish a Bull against the pope's Bull *In cœna Domini*, calling it the *Bull and Reformation of Doctor Luther.*



*Luther.* About this time, he published part of his translation of the Bible, in which he departed from the *Vulgate*, so long authorized and received by the Church.

The Elector of Saxony, who all along favoured and protected Luther, now gave him leave to reform the Churches of Wirtemberg, as he thought fit. The Reformer proposed likewise a regulation concerning the Patrimony of the Church; which was, that the bishops, abbots, and monks should be expelled, and all the lands and revenues of the bishopricks, abbies, and monasteries, should *escheat* to the respective princes; and that all the Convents of Mendicant Fryars should be turned into publick schools or hospitals. This project pleased the Princes and Magistrates, who began to relish Luther's doctrine extremely; insomuch that, at the Diet of Witemberg in 1523, when Pope Adrian VI insisted upon the Bull of Leo X, and the Edict of Worms, against Luther, he could not prevail with the Princes to put them in execution, but was answered, that a General Council ought to be called, and that there ought to be a Reformation of the Ecclesiasticks, and especially of the Court of Rome. This year, Luther had the satisfaction to see a League contracted between Gustavus King of Sweden, and Frederick King of Denmark, who both agreed to establish *Lutheranism* in their dominions. And now Luther's Persuasion, which from the Upper Saxony had spread itself into the Northern Provinces, began to be perfectly settled in the Dutchies of Lunenburgh, Brunswick, Mecklenburgh, and Pomerania; and in the archbishopricks of Magdeburgh and Bremen; and in the towns of Hamburgh, Wismar, Rostock; and all along the Baltick, as far as Livonia and Prussia.

About this time, Luther left off the habit of a Monk, and dressed himself like a Doctor, refusing to be saluted with the title of *Reverend Father*. Erasmus having wrote a book concerning *Free-will* (*de libero arbitrio*), Luther answered it in another entitled *De Servo Arbitrio*. In 1525, Thomas Muncer and Nicholas Storck, taking their leave of Luther, put themselves at the head of the *Anabaptists* and *Fanaticks*. About this time Luther married a Nun, called Catherine Boren, exhorting all the Ecclesiasticks and Monks to follow his Example. In 1526, Philip, Landgrave of Hesse, turned *Lutheran*, who gave great life and spirit to that party.

In March 1529, the Diet of Spire decreed, that the *Catholicks* should not have the liberty to change their religion; that the *Lutherans* should be tolerated 'till the meeting of a Council, but not allowed to molest the Catholicks; and that the preachers should deliver nothing in their Sermons contrary to the received doctrines of the Church. The Lutheran Princes entered a solemn *Protestation* against this decree, from whence came the name of *Protestants*, taken up first by the *Lutherans*, and afterwards received among the *Calvinists*.

The beginning of October, this year, was held, at Marpurg, the Conference between Luther and Zwinglius, in relation to the Eucharist; the latter affirming, that there is nothing more than bread and wine in the Lord's Supper, which Elements are the figure and representation of his body and blood; and Luther asserting, that his body and blood are really present, but under the substance of bread and wine, and that only in the act of receiving the Sacrament; after which he did not acknowledge the continuance of this presence. This Conference broke up, without coming to any accommodation.

In 1530, The *Lutherans*, or *Protestants*, drew up a Confession of Faith, which they presented to the Diet of Augsbourg. See CONFESSION OF AUGSBOURG.

The year after, the Protestant Princes made the famous League of *Smalcalde*, which obliged the Emperor to grant the *Protestant Lutherans* a toleration, till the differences in Religion were settled by a Council, which he engaged himself to call in six months.

The Lutheran party gaining strength every day, and having refused the Bull for convening a Council at Mantua, the Emperor summoned a General Diet at Ratisbon, where a scheme of religion, for reconciling the two parties, was examined: but, after they had examined and disputed for a month together, the Divines could agree upon no more than five or six articles, concerning *Justification*, *Free-will*, *Original Sin*, *Baptism*, *Good Works*, and *Episcopacy*: for, when they came to other points, and especially the *Eucharist*, the *Lutherans* would be no means yeild to the other party. The Diet ended with a decree of the Emperor, strictly forbidding the Lutherans to tamper with any persons to make them quit their old Religion, and at the same time suspending all the Edicts published against them.



*Martin Luther* lived to see the opening of the famous *Council of Trent*, for accommodating the differences in religion; which put him upon acting with more vigour and warmth against the Church of Rome, as foreseeing that his opinions would be condemned there. In short, he left no stone unturned, to engage the Protestant Princes to act against the Council; which measures he continued to pursue 'till his death, which happened in *Feb. 1546*. For the event of this famous Council See SYNOD.

Maurice, the Elector of Saxony, having taken the field against the Emperor, and concluded a peace with him at Passaw, in 1552, it was stipulated, that the exercise of *Lutheranism*, as stated by the *Confession of Augsbουργ*, should be tolerated all over the empire; which toleration was to last for ever, in case the differences in religion could not be accommodated within six months. And thus *Lutheranism* was perfectly settled in Germany, and continues to enjoy full liberty in those towns and territories, where it is publicly professed.

The *Lutherans* are generally divided into the *Moderate*, and the *Rigid*. The *Moderate Lutherans* are those, who submitted to the *Interim*, published by the Emperor Charles V. Melanchthon was the head of this party. See INTERIM.

The *Rigid Lutherans* are those, who would not endure any alteration in any of Luther's opinions. The head of this party was Matthias Flacius, famous for writing the *Centuries of Magdeburg*, in which he had three other Lutheran ministers for his assistants.

To these are added another division, called *Luthero-Zwinglians*, because they held some of Luther's tenets, and some of Zwinglius's, yielding something to each side, to prevent the ill consequences of disunion in the *Reformation*.

JOVET, Hist.  
des Relig.  
T. I.

Some authors reckon a great number of different Sects among the *Lutherans*, viz. *Confessionists*, *Antinomians*, *Samosatenses*, *Antidiaphorists*, *Antiswenfeldians*, *Antosan-drins*, *Anticalvinists*, *Layers on of hands*, *Bissacramentals*, *Trissacramentals*, *Majonites*, *Adiaphorists*, *Quadrifacramentals*, *Luthero-Calvinists*, *Amnetists*, *Mediosandrins*, *Confessionists firm and wavering*, *Sufeldians*, *Onandrins*, *Stanoanrians*, *Antisanca-rians*, *Zwinglians simple*, *Zwinglians significative*, *Carlostatians*, *Evargic Tropists*, *Arrabonarians spiritual*, *Sucefeldians*, *Servetians*, *David-Georgians*, *Mennonites*, &c.

Journey thro'  
Germany,  
&c.

Skippon gives us a description of the *Lutheran* manner of performing *divine service*. 'On Sunday, Aug. 16. (*says he*) we went to the great Church (*at Lindaw in Ger-many*) and observed the Lutherans, when they first came in, stand looking to-wards the East, and saying their private devotions. The women sit in the middle of the church, and the men round about, and in galleries. The publick service begins with the Organ playing, and then all the Congregation stand up, and look towards the East, and sing. After this, the minister, in his gown, comes up into the pulpit, and prays, the people looking towards the East, and sometimes bow-ing their bodies. The minister, at the conclusion of this first prayer, fell down upon his knees, and was silent a good while; and then rose up, and immediately the people turned their faces towards the minister, who read the gospel, and made his Sermon on part of it. After Sermon, the minister said a short prayer, the people turning to the East; and then the Organ played, and all sung before the minister gave the blessing.'

PINDAR.  
Scholiast. in  
Pyth.

SOPHOC.  
Scholiast. in  
Electra.

LYCEA [Gr.]. An antient Grecian Festival, observed at Argos, in honour of Apollo surnamed Λύκειος. This name was derived from his delivering the Argives from *Wolves* (λύκοι) which wasted their country. In memory of which benefit, they dedicated a Temple to *Apollo Lycæus*, and called one of their publick *Forum's* Ἀγορὰ Λύκειος, the *Lycean Forum*. Others pretend, Apollo was so called, either because he defended the flock of Admetus king of Theffaly from *Wolves*; or because he was born in *Lycia*.



## M.



THE MACCABEES (THE BOOKS OF). Two Apocryphal Books of Scripture; so called, from Judas the Son of Mattathias, surnamed *Maccabeus*, either on account of his valour, or because he bore on his standard the first Letters of a sentence in Exodus, which joined together form the name *Maccabee*. The Hebrews call them *the Books of the Assamonæans*, because (according to Josephus and Eusebius) Mattathias was the Son of *Hafmonéus*, or *Assamonéus*, which was the name of the family. xv. 12.

The FIRST BOOK OF THE MACCABEES was originally written in the Chaldee language, or that spoken by the Jews after their return from Babylon. It was extant in this language in the time of St Jerom. The title it then bore was, *Shar-bit Sar Bene El*, which some translate, *The Scourge of the Rebels against the Lord*, and others, *The sceptre of the Prince of the Sons of God*. The author of this Book is not certainly known. Some conjecture, it was John Hircanus, the son of Simon, who was prince and high-priest of the Jews near thirty years, and began his government at the time where this history ends. Others ascribe it to one of the *Maccabees* themselves; and many think it to be the work of the *Great Synagogue*. It is most probable, it was composed in the time of John Hircanus, when the wars of the *Maccabees* were over, either by Hircanus himself, or some others employed by him. From the *Chaldee* it was translated into *Greek*, and from that into *Latin*. Our *English* version is from the same Greek fountain. HIERON. in Prolog. Galeat. EUSEB. 1. 6. c. ult.

This *First Book of the Maccabees* is a very accurate and excellent History, and comes nearest to the style and manner of the sacred historians of any extant. It contains the history of forty years, from the reign of Antiochus Epiphanes to the death of Simon the high-priest, that is, from the year of the world 3829, to the year 3869, 131 years before Christ. This book follows the *Jewish Æra*; the following, that of Alexandria, which begins six months after.

The SECOND BOOK OF THE MACCABEES consists of several pieces compiled together, but by what author is uncertain. It begins with two Epistles sent from the Jews of Jerusalem to the Jews of Egypt and Alexandria, to exhort them to observe the feast of the Dedication of the new altar, erected by Judas on his purifying the temple. These Epistles are additions to the history, and are supposed to be spurious. After the Epistles follows the Preface of the author to his history, which is an abridgment of a larger work, composed by one *Jason*, an Hellenist Jew of Cyrene, who wrote in Greek the history of Judas Maccabeus and his brethren, and the wars against Antiochus Epiphanes, and Eupator his Son, in five Books. But the entire work of Jason is lost.

The *Second Book of the Maccabees* does by no means equal the accurateness and excellency of the first. It contains a history of about fifteen years, from the execution of Heliodorus's commission, who was sent by Seleucus to fetch away the treasures of the temple, to the victory obtained by Judas Maccabeus over Nicanor; that is, from the year of the world 3828, to the year 3843, before Christ 157 years.

The Romanists receive *Four Books of the Maccabees*, of which the two first are, with them, Canonical, and the two last Apocryphal. The two first are the same with those we have already spoken of.



The **THIRD BOOK OF THE MACCABEES** contains the history of the persecution raised by Ptolomy Philopator, king of Egypt, against the Jews of his kingdom. This happened in the year of the world 3787, 213 years before Christ. This book therefore, in the order of time, should be placed the first of the four. It is very improperly inscribed with the name of the *Maccabees*, since it has no relation to *Judas Maccabeus*, or any of his brethren. The antient Latin Writers seem to have been wholly unacquainted with this book: but the Greeks sometimes quote it, putting it on the same foot of authority with the two other books of the *Maccabees*. The 24th Apostolical Canon owns it as an holy book. It is also seen in some catalogues of holy books, joined with the other books of the *Maccabees*.

PHILOSTR.  
Hist. Eccl.  
init.

EUSEB. l. 3.  
c. 10.

HIERON. de  
Script. Eccl.  
l. 2.

NAZ. Orat. de  
Macchab.

AMBR. de  
vit. beat. l. 2.

CHRYST.  
Hom. 2. in  
sanctos Mac-

chab.

CHRYST.  
Homil. 44,

49 & 50.

AUGUST.  
Homil. 109

& 110.

Orat. 22. de  
Macchab.

The **FOURTH BOOK OF THE MACCABEES** is very little known among the Latins. It is, perhaps, the same with the book concerning the government of *re-son*, ascribed by some to Josephus, and extant in some antient Greek Manuscripts of the Bible, immediately after the *Second Book* of the *Maccabees*. Philostratus, Eusebius, Jerom, and others, make this not improbable. Gregory Nazianzen, St Ambrose, and St Chrysostom, in the characters they have given of the seven Maccabees, and of old Eleazer, have plainly followed what we find written in this book. Marius Victorinus Africanus, who taught Rhetoric at Rome under the Emperor Constantius, appears, in his poem of the *Maccabees*, to have had before him the books we are now speaking of. This work is found in the Collection of the works of Josephus the Historian, and bears his name in several printed copies and manuscripts.

The antient Christian Church observed a Festival in honour of the *Maccabees*. St Chrysostom speaks of their Festival being celebrated at Antioch with more than ordinary concourses of people. St Austin says, the Christians had a church there, called by the name of the *Maccabees*. It appears from the same Father, that this Feast was solemnly observed in the African Churches: for he begins one of his homilies with these words; *Istum diem nobis solennem fecit Gloria Maccabæorum*, 'This day is made a festival to us by the glory of the *Maccabees*.' Gregory Nazianzen gives the reason of observing this festival; namely, because they were not only Martyrs, but even more admirable than the martyrs who came after Christ. 'For (says he) if they suffered martyrdom so bravely before Christ's coming, what would they have done, had they lived after him, and had the death of Christ for their example?' For this reason this Festival was particularly celebrated all over the Christian Church; but upon what day, is uncertain. The Roman Martyrology places it on the first of August.

AUGUST.  
Hæref. 52.  
ATHANAS. de  
Spiritu.

**MACEDONIANS.** Christian Heretics, in the IVth Century; followers of *Macedonius*, bishop of Constantinople.

Macedonius was an Arian, and governed the Church in a very tyrannical manner. He translated the body of the emperor Constantine from the Church of the Apostles to that of Acacius the Martyr; which raised great tumults, and many were killed in the fray. He was deposed by the Council of Constantinople in 359.

Resentment, it was thought, at being deposed, occasioned his forming a new heresy, which consisted in denying the divinity of the Holy Ghost, for which reason his followers were likewise called *Pneumatomachi*, that is, *Enemies of the Holy Ghost*. They taught that the Holy Ghost was a meer creature, but superior in excellence to the angels.

The *Macedonians* made extraordinary professions of austerity; which induced great numbers to embrace their doctrine. Most of the malecontent bishops subscribed to it, and the Arians in general greedily swallowed it. *Maratonus*, bishop of Nicomedia, a very rich man, contributed greatly by his wealth and authority to spread it far and wide; whence the Macedonians were sometimes called *Maratonians*.

Athanasius, who at that time lay concealed in the desert, was the first, who wrote against this heresy, and confuted it; after which the Councils by their decrees, and the emperors by their edicts, prosecuted it with great vigour.

BUXTORF,  
Bibl. Rabin.

**MACHAZOR** [*Hebr.*] The name of a Book, or Collection of Prayers, very much in use among the Jews, in their greatest solemnities.

In this Book the Prayers are written in verse, and in a very concise style, which makes it difficult to understand them. There are many copies of this book, printed in Italy, Germany, and Poland. In the edition of Venice, many things against the Christians were altered.

The word *Machazor* signifies a *Cycle*.

M A-



**MADRASSAH** [*Arab.*] The name, which the Mohammedans gave to several Colleges, founded for the education of youth in the doctrines and principles of the Mussulman Religion. There are a great number of these seminaries in those countries, where Mohammedism prevails. The most famous are these following. D' HERBE-  
LOT. Bibl.  
Orient.

Malek Schah, Sultan of the Selguicides, built one at Bagdat, which is called *Madrasah al hanifiat*, in which Divinity is taught according to the sentiments of Doctor *Abu Hanifah*.

The Caliph Mostanser founded one in the same city, which surpassed all others in magnificence. He established in it four Professors for the four principal sects of Mohammedism. These had each seventy-five Pupils under their care, who were provided with every thing. This College was called, from the name of its founder, *Mostanseriab*.

Mohammed, the son of Melikschah, founded a College at Ispahan, at a great expence. It was remarkable for the threshold of the gate, which was made of a wooden Idol, brought from the Indies by Mohammed, as a trophy of a victory obtained over a nation of Indians.

Nureddin, Sultan of Syria, founded two Colleges; one at Aleppo, where were taught the Mussulman Traditions; the other at Damascus. This latter was enlarged and enriched by Sultan Saladin, who founded likewise a College at Cairo for the sect of the *Schafeians*, or followers of the famous Doctor Schafei. The number of Colleges in this city was so great, that there is an entire book, which treats of them.

**S. MAGDALEN (NUNS OF).** A Religious Order of Women in the Romish Church, dedicated to *St Mary Magdalen*, and sometimes called *Magdalenettes*. They consist chiefly of penitent Courtezans, who, quitting the trade, and devoting themselves to repentance, find a retreat in this Order.

There are several societies of this sort; as those of Metz, established in 1452; those of Paris in 1492; those of Naples, established and endowed by Queen Sancha in 1324; and those of Rouen and Bourdeaux, who are derived from those settled at Paris. The Religious of St Magdalen at Rome were established by pope Leo X. Clement VIII settled a revenue on them, and ordered, that the effects of all public prostitute, dying intestate, should fall to them; and that the testaments of all others should be invalid, unless they bequeathed at least a fifth part of their effects to them.

**MAGDALENETTES.** See the preceding article.

**MAGI or MAGIANS.** An antient Religious Sect in Persia, and other Eastern countries, who, abominating the adoration of Images, worshipped God only by *fire*: in which they were directly opposite to the *Sabians*. See **SABIANS**. PRIN. Con-  
nect. P. 1.  
B. 3.

The chief doctrine of the *Magi* was, that there were two Principles, one the cause of all good, and the other the cause of all evil, in which opinion they were followed by the Christian Sect of the *Manichees*. See **MANICHEES**.

They called the good Principle *Iazdan* and *Ormuzd*, and the evil principle *Abra-man* or *Aberman*. The former was by the Greeks called *Oromasdes*, and the latter *Arimanius*. See **ARIMANIUS** and **OROMASDES**.

The reason of their worshipping *fire*, was, because they looked upon it as the truest symbol of *Oromasdes*, or the good God; as darkness was of *Arimanius*, or the evil God. In all their temples they had fire continually burning upon the altars, and in their own private houses.

The Religion of the *Magi* fell into disgrace on the death of those ringleaders of that Sect, who had usurped the sovereignty after the death of Cambyfes; and the slaughter, which was made of the chief men among them, sunk it so low, that *Sabianism* every where prevailed against it, Darius and most of his followers, on that occasion, going over to it. But the affection, which the people had for the religion of their forefathers, not being easily to be rooted out, the famous impostor Zoroaster, some ages after, undertook to revive, and reform it. Ibid. B. 4.

The chief Reformation this pretended Prophet made in the *Magian Religion*, was in the first principle of it. For he introduced a god superior both to *Oromasdes* and *Arimanius*. Dr Priccaux is of opinion, that Zoroaster took the hint of this alteration HYDE, Relig.  
vet. Pers. c. 9  
& 22.

tion



tion in their Theology from the prophet Isaiah, who brings in God, saying to Cyrus king of *Persia*; *I am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil* (xly. 7.) In short, Zoroaster held, that there was one supreme independent Being, and under him two Principles or Angels; one the Angel of Light or Good, and the other the Angel of Evil or Darkness; that there is a perpetual struggle between them, which shall last to the end of the world; that then the Angel of Darkness, and his disciples, shall go into a world of their own, where they shall be punished in everlasting darkness; and the Angel of Light, and his disciples, shall also go into a world of their own, where they shall be rewarded in everlasting light.

Ibid. c. 8.

STRABO, l.

15.

ANN. MAR-  
CELL. l. 23.

Zoroaster was the first, who built *Fire-Temples*, the *Magians* before his time performing their devotion on the tops of hills, and in the open air, by which means they were exposed to the inconvenience of rain and tempests, which often extinguished their sacred Fires. To procure the greater veneration to these sacred fires, he pretended to have received fire from heaven, which he placed on the altar of the first Fire-Temple he erected; which was that at *Xis* in Media, from whence they say it was propagated to all the rest.

The Magian Priests kept their sacred fire with the greatest diligence, watching it day and night, and never suffering it to be extinguished. They fed it only with wood stript of the bark, and they never blowed it with their breath, or with bellows, for fear of polluting it: to do either of these was death by their Law.

PRID. ubi  
supra.

The Magian Religion, as reformed by Zoroaster, seems in many things to be built upon the Plan of the Jewish. The Jews had their sacred fire, which came down from heaven upon the altar of Burnt-Offerings; which they never suffered to go out, and with which all their sacrifices and oblations were made. Zoroaster, in like manner, pretended to have brought his holy fire from heaven: and, as the Jews had a *Shechinah* of the divine presence among them, resting over the Mercy-seat in the Holy of Holies; Zoroaster likewise taught his Magians to look upon the sacred fire in their temples as a *Shechinah*, in which God especially dwelt. From these, and some other instances of Analogy between the Jewish and Magian religions, the learned author above-mentioned infers, that Zoroaster had been first educated and brought up in the Jewish Religion.

The priests of the *Magi* were the most skilful Mathematicians and philosophers of the ages in which they lived, insomuch that a learned man and a *Magian* became equivalent terms. This proceeded so far, that the vulgar, looking on their knowledge to be more than natural, imagined they were inspired by some supernatural power. And hence those, who practised wicked and diabolical Arts, taking upon themselves the name of *Magians*, drew on it that ill signification, which the word *Magician* now bears among us.

The Magian priests were all of one tribe, as among the Jews; none but the son of a priest being capable of being a priest among them. Catullus tells us, they were to be the incestuous of offspring of mothers and their sons:

Epig. 87.

Nam Magus ex matre & gnato gignatur oportet,  
Si vera est Persarum impia religio.

*The Mage must from th' incestuous mixture spring  
Of sons and mothers: so the Magi sing.  
The Persians praise the monstrous breed, not blame,  
And screen foul incest with religion's name.*

The Royal Family among the Persians, as long as this Sect subsisted, was always of the Sacerdotal tribe. They were divided into three Orders; the inferior Clergy, the superintendants or Bishops, and the *Archimagus*, or Arch-priest. See ARCHIMAGUS.

LUCIAN, de  
Longævis.

Zoroaster had the address to bring over Darius to his new reformed religion, notwithstanding the strongest opposition of the *Sabians*; and from that time it became the national religion of all that country, and so continued for many ages after, till it was supplanted by that of Mohammed. They who professed the *Magian Religion*, in Lucian's time, were the Persians, the Parthians, the Bactrians, the Chowaresmians, the Arians, the Sacans, the Medes, and many other barbarous nations. There



is a remnant of these *Magians* still remaining in Persia and India. The natives call them *Gaurs*. See GAURS.

Zoroaster composed a Book containing the principles of the Magian Religion. It is called *Zendavesta*, and by contraction *Zend*. See ZEND.

The learned are divided about the origin of the word *Magi*. Some fetch it from the Persian language, in which, they say, it signifies a *Priest*. Others derive it from the Greek μέγας, *great*: but Vossius derives it from the Hebrew *Haga*, to meditate; whence is formed *Maaghim*, in Latin *Meditabundi*, q. d. *People addicted to Meditation*; which agrees very well with the character of the *Magi*.

The doctrine of the antient *Magi* is well represented by an ingenious modern Poet, who introduces them, in the army of Xerxes, singing an Hymn concerning the religion of Zoroaster.

By the king's decree,  
The Magi stood before th' unfolded tent.  
Fire blazed beside them. Tow'rd the sacred flame  
They turn'd, and sent their tuneful praise to heav'n.  
From Zoroaster was the song derived,  
Who, on the hills of Persia, from his cave  
With flow'rs incircled, and with murm'ring founts,  
That cheer'd the solemn mansion, had revealed,  
How Oromasdes, radiant source of good,  
Original, immortal, framed the globe  
With all its varied beauty; how with stars  
By him the heav'ns were spankled; how the sun,  
Refulgent Mithra, purest source of light,  
And genial warmth, whence fruitful nature smiles,  
Burst from the East at his creating voice;  
When straight, beyond the golden verge of day,  
Night shew'd the horrors of her distant reign,  
Whence black and hateful Arimanius sprung,  
The author foul of evil: he with shades  
From his dire mansion veil'd the earth and skies,  
Or to destruction changed the solar beam,  
When parching fields deny the foodful grain,  
And from their channels fly th' exhaling streams,  
Whence Pestilence and Famine: how the pow'r  
Of Oromasdes in the human breast  
Benevolence, and Equity infused,  
Truth, Temperance, and Wisdom sprung from heav'n;  
When Arimanius blacken'd all the soul  
With falsehood and injustice, with desires  
Insatiable, with violence and rage,  
Malignity and Folly. If the hand  
Of Oromasdes on precarious life  
Shed wealth and pleasure, soon th' infernal God  
With wild excess or av'rice blasts the joy.  
Thou, Oromasdes, Victory do'st give;  
By thee with fame the Regal head is crown'd—  
at last shall Arimanius fall  
Before thy might, and Evil be no more.  
The Magi ceased their harmony, &c.

LEONIDAS,  
B. 3. l. 21.

MAGISTER DISCIPLINÆ [Lat.] In English, *Superintendent*, or *Master*, of *Discipline*. The appellation of a certain Ecclesiastical Officer, in the antient Christian Church.

It was a custom in some places, particularly in Spain, in the time of the Gothic kings, about the end of the Vth Century, for parents to dedicate their children very young to the service of the church. For this purpose, they were taken into the bishop's family, and educated under him by some grave and discreet person, whom the bishop deputed for that purpose, and set over them, by the name of *Presbyter* or *Magister*.

BINGHAM,  
Orig. Eccles.  
B. 3. c. 1.  
§. 4.



*Magister Disciplinae*, whose chief business it was, to inspect their behaviour, and instruct them in the rules and discipline of the church. The II<sup>d</sup> and IV<sup>th</sup> Councils of Toledo prescribed directions about this affair.

**MAGNIFICAT** [*Lat.*] The name, or title, of an Hymn, used by the Virgin Mary, after the salutation of the Angel; in which she expresses her joy and gratitude for the great honour conferred upon her. *Magnificat* is the first word of the Hymn, which begins with *Magnificat Anima mea, &c.* *My soul doth magnify, &c.*

Luke i. 46.

This Hymn was so respected among the Primitive Christians, that they used it as a part of their devotions; and the Christian Church has always retained it in her divine service, as proper to express the pious affections of godly and devout minds.

D' HERBEL.  
Bibl. Orient.

**MAHADI** [*Arab.*] Director, or Sovereign Pontiff, of the Mussulman religion. It is the surname, by way of excellence, of the twelfth and last Imam, of the race of Ali. See **IMAM**.

This *Mahadi* bore the same name with the false prophet, being called *Aboulcassim Mohammed*. He was born in the year of the Hegira 255. At nine years of age, he was shut up in a cave or cistern by his mother, who keeps him with great care, till he shall appear at the end of the world. This is what the Persians say of him, who believe, that this Imam will join with Jesus Christ to destroy antichrist, and make of the two Laws, the Mussulman and the Christian, but one. Some among them believe, that this Imam was twice hidden; the first time, from his birth to the age of 74 years, during which interval he conversed secretly with his disciples, without being seen by others, because most of the Imams his predecessors had been poisoned by the Caliphs, who knew their pretensions, and feared a revolt of the people in their favour. The second retreat of this Imam is from the time his death was made known, to the time which providence has appointed for his manifestation. The disciples of this *Mahadi* give him the title of *Motebatthen*, the *Secret* or *Concealed*.

There is in Chaldæa, in a little province called by the Arabians *Abvaz*, a Castle named *Hefn Mahadi*, where all the waters of that country join, and form a marsh, which runs into the sea. It is here, according to the *Schiites*, that *Mahadi* will make his appearance.

**MAHOMETANS.** See **MOHAMMEDANS**.

ch. xi. ver. 38.

**MAHUZZIM** or **MAOZIM**. The name of a god, mentioned by Daniel. *But in his estate shall he honour the god Mahuzzim (or, as our Version has it, the God of forces); and a god, whom his fathers knew not, shall he honour with gold and silver, and with precious stones, and pleasant things.*

De Diis Sy-  
ris.

Interpreters are by no means agreed, who this God *Mabuzzim*, or *God of forces*, is. Selden says nothing of him, as a thing absolutely unknown. Some apply the prophecy of Daniel to Antichrist; others to Antiochus Epiphanes, the great enemy of the Jews, and their religion. Nicolas de Lyra, Bellarmine, and some others, make it the proper name of an Idol or Dæmon, whom Antichrist will serve. Others understand *Mabuzzim* to signify the true God, whom Antiochus was forced to acknowledge and confess, as appears from the history of the *Maccabees*. Grotius makes him to be the God Mars, whom the Poets feign to be the God of *War*, or *Forces*. That author observes, that the Hebrews to this day call the Planet Mars *Modin*, which he drives from *Maozim*.

B. 2. c. 9.

JURIEU,  
Hist. des  
dogmes, &c.  
P. 4. Tr. 6.  
c. 3.

A Learned Modern conjectures, that, by *Mabuzzim* or *Maozim*, we are to understand the *Roman Eagles*, that is, the Roman Empire; and he interprets the prophecy of Daniel thus: 'This proud Prince (Antiochus Epiphanes) who shall exalt himself above all his neighbours, shall be forced to pay homage to the Roman Eagles, to pay tribute to the Romans, and keep himself in their favour by rich presents.'

His reasons are these. 1. The word *Mabuzzim* or *Maozim*, which signifies *Force* or *Power*, is absolutely the same with the name of Rome, *Ρώμη*, which is of the like import. 2. The *Roman Eagles* were a kind of Divinities, before whom the soldiers prostrated themselves. Thus Tacitus calls them *propria legionum numina*, the



the proper gods of the legions. 3. This interpretation agrees exactly with history. For Antiochus, who was the terror of all Asia, was himself tributary to the Romans.

MAIA. The same as *Rhea*. See RHEA.

MAIMACTERIA [Gr.] Solemn Sacrifices, offered by the Athenians, in the month *Maimacterion*, to Jupiter *Maimactes*, to obtain of him fair weather, and a temperate Season. PLUT. in Lycurgo. STRABO, l. 8.

There are various reasons assigned for the appellation *Maimactes*; some interpreting it to signify *outrageous* or *furious*, others on the contrary (as Hesychius and Plutarch) understanding by it *mild* or *favourable*. Both these significations are agreeable to the design of the festival, which was to appease the Deity, who was thought to occasion *Storms* and tempestuous weather, and to obtain from him a *mild* or calm season.

MALACHBELUS. See AGLIBOLUS and MALACHBELUS.

MALACHI (THE PROPHECY OF). A Canonical Book of the Old Testament.

The author of the *Lives of the Prophets*, and the *Alexandrian Chronicle*, say, that *Malachi* was of the tribe of *Zebulun*, and a native of *Sapha*, and that the name of *Malachi* was given him because of his *angelical* mildness; which made Origen and Tertullian believe, that he was an *Angel incarnate*. He is called an *Angel* by most of the Fathers, and in the version of the Septuagint. Some think that *Malachi* is no other than Ezra or Esdras, and this is the opinion of the antient Hebrews, of the Chaldee Paraphrast, and of St Jerom. ORIG. in Johan. T. 2. TERTULL. contr. Judæos, c. 5. HIERON. Præf. in Malach.

*Malachi* is the last of the twelve lesser prophets. He prophesied about three hundred years before Christ, reproving the Jews for their wickedness after their return from Babylon, charging them with rebellion, sacrilege, adultery, prophaneness, and infidelity, and condemning the priests for being careless and scandalous in their ministry. At the same time, he forgets not to encourage the *pious remnant*, who, in that corrupt age, *feared the Lord, and thought upon his name*.

This prophet distinctly points at the Messiah, who was *suddenly to come to his temple*, and to be introduced by *Elijah the prophet*, that is, by *John the Baptist*, who came *in the spirit and power of Elias or Elijah*.

The Jews pretend, that, in the time of Darius, son of Hystaspis, there was held a general assembly of the heads of their nation, to settle the Canon of their Scriptures; that Daniel, Haggai, Zechariah, and *Malachi* presided in this council, and that Esdras was their secretary. But it is certain Daniel did not live at that time. They add, that, in the last year of Darius, died the prophets Haggai, Zechariah, and Malachi, and with them ceased the spirit of prophecy among the Israelites; and that this was the *sealing-up* of vision and prophecy, spoken of by Daniel.

The death of the prophet *Malachi* is placed, in the Roman Martyrology, on the 14th of January.

MALEC. So the Mohammedans call the principal Angel, whom they suppose to have the care of Hell.

In the *Koran* it is said (speaking of the Infidels); ‘And they shall call aloud, saying, O Malec, intercede for us, that the Lord would end us by annihilation. And he shall answer; Verily ye shall remain here for ever. We brought ye the truth heretofore, and ye abhorred the truth.’ Ch. xliii.

Some of the Mohammedan Doctors say, this answer will not be given till a thousand years after.

MALEKITES. So the Mohammedans call the second of the four orthodox sects of their religion. The founder of this sect was *Malik Ebn Ans*, born at Medina about the year of the *Hegira* 95. SALE's Koran, Prel. Disc. §. 8.

This Doctor, being visited in his last illness by a friend, who, finding him in tears, asked him the cause of his affliction, replied: ‘Who has more reason to weep than I? Would God, that for every question, decided by me according to my



' my own opinion, I had received so many stripes! then would my account be easier. Would to God I had never given any decision of my own!'

The doctrine of *Malek* is chiefly followed in Barbary, and other parts of Africa.

See VERTOT,  
Hist. de Mal-  
the, &c.

**MALTA (KNIGHTS OF).** Otherwise called *Hospitalers of St John of Jerusalem*. A Religious-Military Order, whose residence is in the island of Malta, situated in the Mediterranean Sea, upon the coast of Africa. The Knights of Malta, so famous for defending Christendom, had their rise as follows.

Some time before the journey of Godfrey of Bouillon into the *holy land*, some Neapolitan merchants, who traded in the *Levant*, obtained leave of the Caliph of Egypt, to build a house for those of their nation, who came thither in pilgrimage, upon paying an annual tribute. Afterwards they built two churches, and received the pilgrims with great zeal and charity. This example being followed by others, they founded a church in honour of St John, and an Hospital for the sick; whence they took the name of *Hospitalers*. A little after Godfrey of Bouillon had taken Jerusalem, in 1099, they began to be distinguished by black habits, and a cross with eight points; and, besides the ordinary vows, they made another, which was, to defend the pilgrims against the insults of the Infidels. This foundation was completed in 1104, in the reign of Baldwin; and so their order became *military*, into which many persons of quality entered, and changed the name of *Hospitalers* into that of *Knights*.

When Jerusalem was taken, and the Christians lost their power in the East, the Knights retired to Acre or Ptolemais, which they defended valiantly in 1290. Then they followed the King of Cyprus, who gave them Limission in his dominions, where they stayed till 1310. That same year they took Rhodes, under the Grand Master Foulques de Villaret, a French-man; and next year defended it against an army of Saracens: since which the Grand Masters have used these four letters F. E. R. T. i. e. *Fortitudo ejus Rhodum tenuit*; and the Order was from thence called *Knights of Rhodes*.

In 1522, Solyman having taken Rhodes, the Knights retired into Candia, and thence into Sicily. In 1530, Charles V gave them the Island of Malta, to cover his kingdom of Sicily from the Turks. In 1566, Solyman besieged Malta; but it was gallantly defended by the Grand Master John de Valette Parisot, and the Turks obliged to quit the island with great loss.

The Knights consisted of eight different languages, or nations, of which the English were formerly the sixth; but at present they are but seven. The First is that of Provence, whose chief is Grand Commendator of Religion: The Second, of Auvergne, whose chief is Mareschal of the Order: The Third, of France, whose chief is Grand Hospitaler: The Fourth, of Italy, and their chief, Admiral: The Fifth, of Arragon, and their Chief, Grand Conservator: The Sixth, of Germany, and their chief, Grand Bayliff of the Order: The Seventh, of Castile, and their chief, Grand Chancellor. The chief of the English was Grand Commander of the Cavalry.

None are admitted into this Order, but such as are of noble birth both by father and mother's side, for four generations, excepting the natural sons of kings and princes. The Knights are of two sorts; those who have a right to be candidates for the dignity of Grand Master, called *Grand Crosses*; and those who are only *Knights-Assistants*, who are taken from good families. They never marry; yet have continued from 1090 to the present time.

The Order consists of three estates; the Knights, Chaplains, and Servants at arms. There are also Priests, who officiate in the churches; Friar-servants, who assist at the offices; and *Donnes*, or *Demi-Crosses*; but these are not reckoned as constituent parts of the body. This division was made, in 1130, by the Grand Master, Raimond du Puy.

The Government of the Order is mixed, being partly Monarchical, and partly Aristocratical. The Grand Master is Sovereign, coins money, pardons criminals, and gives the places of Grand Priors, Bailiffs, Knights, &c. The ordinary Council is composed of the Grand Master, and the Grand Crosses. Every language has several Grand Priories, and every Priory a certain number of Commanderies.

The Knights are received into this Order, either by undergoing the Trials prescribed by the Statutes, or by Dispensation. The Dispensations are obtained either



by the Pope's brief, or by a General Chapter of the Order, and are granted in case of some defect as to the nobility of their pedigree, especially on the mother's side. The Knights are received, either as of age, under minority, or Pages to the Grand Master. They must be 16 years old complete, before they are received: they enter into the Noviciate at 17, and are professed at 18. They sometimes admit Infants of one year old; but the expence is about 4000 *Livres*. The Grand Master has 16 Pages, who serve him from 12 to 16 years of age.

The Knights wear on the left-side of their cloak, or waistcoat, a cross of white waxed cloth, with eight points, which is their true badge, that of gold being only for ornament. When they go to war against the Turks, they wear a red cassock, with a great white cross before and behind, without points, which are the arms of the Religion. The ordinary habit of the Grand Master is a sort of cassock of Tabby cloth, tied about with a girdle, at which hangs a great purse, to denote the charitable Institution of the Order. Over this he wears a velvet gown; and on the left side a white cross, with eight points. The Knights give him the title of *Eminence*, and his subjects that of *Highness*. His yearly revenue is 10000 Ducats. He acknowledges the kings of Spain, and both the Sicilies, as his protectors, and is obliged, by agreement with the emperor Charles V, to suppress Pirates.

MAMMILLARIANS. A sect among the *Anabaptists*. It had its rise in the town of Haerlem, but at what time is uncertain. It was occasioned by the liberty, which a young man took, of putting his hand into the bosom of a young woman, whom he loved, and desired to marry. This action came to the knowledge of the church, and it was debated what punishment the delinquent ought to suffer. Some were for excommunication; others extenuated the young man's crime, and were absolutely against excommunication. The dispute grew so hot, that it occasioned a total rupture among the disputants. Those, who were for pardoning the offender, were called in derision *Mammillarians*, from the French word *Mammelle*, the same as the Latin word *Mamma*, which signifies a woman's *breast*. This instance is a proof of the severe morals of the Anabaptists, and in that respect does an honour to the sect.

STOUR,  
Relig. of the  
Hollanders.  
Letter 3.

Mr Bayle, under this article, tells a story concerning Father Labadie, well known for recommending to his Devotees certain spiritual exercises, together with internal recollection and mental prayer. One day, having given one of his female disciples a subject for meditation, and advised her to give herself up entirely for some hours to this great object, he approached her softly, when he thought her most wrapt up in contemplation, and put his hand into her bosom. She pushed him from her roughly, and expressed great surprize at his behaviour, when he said to her, with a serious and devout air; 'I see very well, my child, that you are still far from perfection: acknowledge humbly your weakness, and beg pardon of God for having been so little attentive to the mysteries you ought to have meditated upon. If you had used all the necessary attention, you would not have perceived what was doing about your neck. But you were so little detached from sense, so little concentered with the Divinity, that you was not a moment without perceiving that I touched you. My intention was to try, whether your fervour in prayer raised you above material things, and united you to the sovereign Being, the lively source of immortality and spirituality; and I see with great grief, that you have made but a very small progress. Let this give you confusion, my child, and teach you for the future better to fulfil the pious duties of mental prayer.' The young Lady, it is said, had good sense enough to be more disgusted at the words, than the action of Labadie, and would hear no more of such a spiritual director.

MAMMON. The god of *Riches*, according to some authors; though others deny, that the word stands for such a Deity, and understand by it only *Riches* themselves. Our Saviour says, we *cannot serve God and Mammon*, that is, be religious and worldly-minded at the same time. Our poet Milton makes Mammon to be one of the fallen Angels, and gives us his character in the following lines.

TERTULL.  
l. 4. contr.  
Marcion.

*Mammon, the least erected Spirit that fell  
From heav'n; for even in heav'n his looks and thoughts  
Were always downward bent; admiring more  
The riches of Heav'n's pavement, trodden gold,*

Paradise Lost,  
B. 1. l. 679.



*Than ought divine or holy else enjoy'd,  
In beatific vision : by him first  
Man also, and by his suggestion taught,  
Ransack'd the centre, and with impious hands  
Rifled the bowels of their mother earth,  
For treasures better hid. Soon had his crew  
Open'd into the hill a spacious wound,  
And digg'd out ribs of gold. Let none admire,  
That Riches grow in hell; that soil may best  
Deserve the precious Bane.*

**MANUDUCTOR** [*Lat.*] In the antient Christian Church, was an officer, who, from the middle of the Choir, where he was placed, gave the signal to the Choirsters to sing, marked the measure, beat the time, and regulated the Music. He was so called, because he *led* or guided the Choir by the motions and gesture of the *hand*.

The Greeks called the same kind of Officer *Mesacoros*, because he was seated in the *middle* of the *choir*.

**MANES.** The general name of the *Infernal Deities*, or *Gods of Hell*, in the Pagan System of Theology.

The antients comprehended, under the *Manes*, not only Pluto, Proserpine, Minos, and all the rest of the infernal Gods; but the souls likewise of the deceased were taken into the number, and esteemed Gods of Hell. The learned derive the name from the old Latin word *manis*, which signified *good*, *propitious*.

We meet with many antient inscriptions to these infernal Deities, which generally begin with

DIIS MANIBUS.

and sometimes only with the initial Letters

D. M.

It was usual to erect altars, and offer libations to the *Manes* of deceased friends or relations. Thus Andromache, in Virgil, is described performing religious rites to the *Manes* of Hector.

*Æn.* l. 3. v.  
501.

Solemnes tum forte dapes, & tristia dona,  
Ante urbem in luco, falsi Simoentis ad undam  
Libabat cineri Andromache, *Manesque* vocabat  
Hectoreum ad tumulum; viridi quem cespite inanem,  
Et geminas causam lachrymis sacraverat aras.

*By chance the mournful Queen, before the gate,  
Then solemnized her former husband's fate.  
Green altars raised of turfs with gifts she crown'd,  
And sacred priests in order stand around,  
And thrice the name of hapless Hector sound.  
The grove itself resembles Ida's wood,  
And Simois seem'd the well-dissembled flood.*

DRYDEN.

The funeral of Polydorus, in the same poet, is no less remarkable an instance of the religious regard paid to the *Manes*, or souls, of the deceased.

*Æn.* l. 3. v.  
62.

Ergo instauramus Polydoro funus, & ingens  
Aggeritur tumulo tellus: stant *manibus* aræ,  
Cæruleis mœstæ vittis atraque cupresso;  
Et circum Iliades crinem de more solutæ.  
Inferimus tepido spumantia cymbia lacte,  
Sanguinis & sacri pateras; animamque sepulchro  
Condimus, & magna supremum voce cimus.



But, e're we sail, his funeral Rites prepare;  
Then to his Ghost a tomb and altars rear.  
In mournful pomp the matrons walk the round,  
With baleful Cyprus, and blue fillets crown'd,  
With eyes dejected, and with hair unbound.  
Then bowls of tepid milk and blood we pour,  
And thrice invoke the soul of Polydore.

DRYDEN.

One branch of *Art Magic*, among the Pagans, consisted in consulting the *Manes* of the dead on matters of importance. This was called *Necromancy*; concerning which, See *NECROMANCY*.

MANICHEES or MANICHÆANS. Christian Heretics, in the III<sup>d</sup> Century; followers of *Manes*, who made his appearance in the time of the emperor Probus. The history of this *Herefiarch* is very extraordinary, and is briefly as follows.

One *Terebinthus*, a disciple of *Scythianus* a Magician, having retired out of Palestine into Persia, and finding his opinions and enterprizes opposed by the priests and learned men of that country, was obliged to shelter himself in the house of a widow woman, where he was murdered. This woman, being heiress to the money and books of *Terebinthus*, bought a slave named *Cubrieus*, whom she afterwards adopted, and had him instructed in all the sciences of Persia. This man, after the death of the widow, changed his name, to blot out the memory of his former condition, and took that of *Manes*, which, in the Persian language, signifies a *Vessel*.

Some time after, from the books of *Terebinthus*, he began to broach a wicked imposture, pretending to be the *Comforter*, whom our Saviour promised to send into the world. This drew to him many followers; and he became the head of a numerous Sect. He taught his disciples, that there are two Principles, the one the author of all good, and the other the author of all evil. This doctrine he borrowed from the Persian *Magi*, who held there are two Gods, a good and a bad, whom they named *Oromasdes* and *Arimanius*. See *MAGI*.

*Manes* indulged his disciples in all manner of impurities, and forbid them to give alms to, or assist, any who were not of their own sect. He gave out, that the souls of his followers passed through the elements to the Moon, and from thence to the Sun, to be purified, and then went to God, and were re-united with his essence: as for the souls of all other men, they either went to hell, or were sent into other bodies. He alledged, that Christ had his residence in the Sun; the Holy Ghost in the Air; Wisdom in the Moon; and the Father in the abyss of light. He denied the Resurrection, and condemned marriage. He taught, that Christ was the serpent that tempted Eve. He forbid the use of Eggs, Cheese, Milk, and Wine, as creatures proceeding from the bad Principle. He used a different form of Baptism from that of the Church. He taught, that magistrates were not to be obeyed, and condemned the most lawful wars.

It would be tedious to rehearse all the impious tenets of this *Herefiarch*, and his followers, of whom pope Leo used to say, that the Devil, who reigned in all other heresies, had built a fortress, and raised his throne in that of the *Manichees*, who embraced all the errors and impieties that the spirit of man is capable of.

The death of this *Herefiarch* was as dreadful, as his life was impious. The king of Persia's son being sick, *Manes* undertook to cure him; upon which the father dismissed the physicians, and the patient died. *Manes* was clapped up in prison, out of which he made his escape; but was soon after apprehended by the king's servants, who caused him to be flcad alive, and his carcase thrown to the wild beasts.

The *Manichees* were divided into the *Hearers* and the *Elect*. Out of the latter they chose twelve, in imitation of the twelve Apostles: these were called *Masters*. There was a thirteenth, who was a kind of patriarch, or pope, among them. In the IV<sup>th</sup> Century, the emperors made severe laws against these heretics, and a Council was held against them at Rome.

Though the *Manichees* professed to receive the books of the New Testament, yet in effect, they took only so much of them as suited with their opinions, rejecting the rest, as foisted in by later writers. They published several apocryphal Books, which they ascribed to the Apostles.

The

EPIPH. Har.  
6.  
AUGUST.  
Har. 46.  
EUSEBIUS,  
BARONIUS,  
&c.



D' HERBE-  
LOT, Bibl.  
Orient. p.  
549.

The Oriental writers tell us, that Manes, being desirous of passing among his followers for something more than human, shut himself up in a grotto, into which he had secretly conveyed provisions for a year; telling his disciples he was going to take a journey to heaven, and that he would return at the end of the year. Accordingly, when the year was expired, he came out of his retirement, bringing with him a book full of extraordinary images and figures, which he pretended to have received in heaven. This book they call *Ergenk* and *Estenk*.

KIRCHER.  
China illustr.

**MANIPA.** The name of a monstrous idol, worshiped in the kingdoms of Tangut and Barantola, in Tartary.

This idol has nine heads, which rise pyramidically, there being three in the first and second row, then two, and one at the top of all.

A bold, resolute, young fellow, dressed in armour, and prompted by enthusiastic rage, on certain days of the year, runs about the city Tanchuth, and kills every one he meets in honour of the goddess. By such outrageous sacrifices as these, the devotees imagine they extremely oblige *Manipa*.

**MANNUS.** A god of the antient Germans. See **TURISTO**.

1 COR. XVI. 22.  
GROT. in  
loc.

**MARANATHA** [*Hebr.*] A form of threatening, cursing, or anathematizing, among the Jews. The word signifies *The Lord comes*.

St Paul pronounces *Anathema Maran-atha* against all, who love not our Lord Jesus Christ. The Commentators inform us, that *Maran-atha* is the greatest of all *Anathema's*, and is as much as to say; 'May'st thou be devoted to the greatest of evils, and to the utmost severity of God's judgments: may the Lord come quickly to take vengeance of thy crimes.' See **ANATHEMA**.

EPIPH. Hæc.  
42.  
IREN. l. 1 & 3.  
TERTULL.  
in Marcion.  
THEOD. l. 2.

**MARCIONITES.** Christian Heretics, in the II<sup>d</sup> Century; so called from their leader *Marcion*.

This Heresiarch was of Sinope in Paphlagonia, and in his younger years made profession of the monastic Life. Being convicted of criminal converse with a woman, he was expelled the Church by his father, who was a bishop. After this he went to Rome, where being denied Ecclesiastical Communion, he embraced the heresy of Cerdon, to which he added new opinions of his own. He held, with Cerdon and others, two Principles, a good and a bad. Origen affirms, that he held there was a God of the Jews, a God of the Christians, and a God of the Gentiles. He denied the resurrection of the body, and condemned marriage. It is related, that Marcion, meeting St Polycarp in the streets of Rome, asked him, *whether he knew him? very well*, replied the holy bishop, *I know you to be the Devil's eldest son*.

Marcion taught, that our Saviour, when he descended into hell, discharged Cain, the Sodomites, and other impious wretches, out of that place of torment, but left the Patriarchs, Prophets, and other just men, where he found them. He rejected all the Old Testament, and received only part of St Luke's Gospel, and ten of St Paul's Epistles, in the New.

The sect of the *Marcionites* spread by degrees over a great part of the world. Marcion had proselytes in Rome and Italy, in Egypt, Palestine, and Syria, and many other countries. This Heresy lasted a considerable time: for, in the year 326, Constantine the Great published an edict against the *Marcionites*, and Theodoret, bishop of Cyrus, converted above ten thousand of them, in 423.

IREN. l. 1. c.  
8, 9, &c.  
AUGUST.  
Hæres. 14.

**MARCOSIANS.** Christian Heretics, in the II<sup>d</sup> Century; so called from their leader *Marcus*.

This Heresiarch was descended from the race of Basilides, the famous Gnostic, and head of the *Basilidians*. Marcus had embraced the sect of Valentinus, but pretended to reform his master. He made the supreme God to consist, not of a Trinity, but a Quaternity, to wit, the Ineffable, Silence, the Father, and Truth. He held two Principles, denied the reality of Christ's sufferings, and the resurrection of the body, and had the same fancies concerning the *Æons* with his master Valentinus. See **ÆONS** and **VALENTINIANS**.

Marcus was very dextrous in Art Magic, by which he drew to himself a great number of followers. He pretended to prophesy, and even to make women prophecy.



prophecy. This induced several rich Ladies to reward him liberally for so valuable a gift. He made use of philtres, and other like arts, by which he debauched a great number of women.

The *Marcofians* pretended to a greater perfection, than either St Peter or St Paul had; and, being persuaded that nothing could hinder their salvation, they freely committed all sorts of crimes. They had a kind of initiation, which they distinguished from Baptism, and called it *Redemption*. They had a great number of spurious and apocryphal books.

S. MARGARET's DAY. A Festival of the Romish Church, observed on the 21st of February.

St Margaret was of Crotona, and (according to the Legend) had devoted her youth to licentiousness and debauchery: but the sight of the skeleton of her lover, with whom she had held an unlawful commerce for nine years together, so effectually touched her heart, that from that instant, to the day of her death, she persisted in a life of continual penance and mortification. Her beauty now became a subject of horror to her: she tore her face, and treated her body in the cruelest manner. She used to whip herself with a scourge full of great knots. She lived only on bread and water, and had herself dragged along in her shift, with a halter about her neck. Her Guardian angel made her several visits, and the Legend assures us, our Saviour himself conversed with her with inexpressible familiarity. God bestowed many favours on the blessed Margaret, such as the gifts of healing, prophecy, and miracles. This holy woman had notice given her of her death by a celestial light. All the souls, which had been delivered from purgatory by the efficacy of her prayers, flocked about her at that instant; and her body, after her death, exhaled a most fragrant odour; a circumstance very common to saints.

There is another Festival, in the Romish Church, dedicated to another St Margaret, Virgin and Martyr, and observed on the 20th of July.

There is a famous Legend of this Saint in the old Roman and Salisbury Breviaries, which relate, that, having begged of God, that she might have a conflict with the devil face to face, her request was granted, and the devil appeared to her under the shape of a terrible Dragon, and swallowed her up; but St Margaret immediately arming herself with the sign of the Cross, the Dragon burst asunder, and the Virgin came unhurt out of its belly.

MARICA. A Nymph, particularly worshipped, by the inhabitants of *Minturnæ*, a city of the *Aurunci* in Italy, near the river *Liris*.

——— Umbrosæ Liris per regna Maricæ,  
Vestinis impulsus aquis.

Lucan. l. 2.  
ver. 424.

*Thence Liris, whom the Vestin fountains aid,  
Winds to the sea thro' close Marica's shade.*

ROWE.

The Mythologists make her to be the wife of Faunus, one of the antient kings of Latium. Thus Virgil, speaking of king *Latinus*:

Hunc Fauno, & Nympha genitum Laurente Marica,  
Accepimus.

Æn. l. 7. ver.  
47.

*His Father Faunus: A Laurentian Dame  
His Mother, fair Marica was her name.*

D R Y D E N.

Others, according to Servius, make her the same as *Venus*; and others, as Hesiod, *in loc.* confound her with *Circe*: so much uncertainty and confusion there is in these fabulous genealogies.

*Marica* had a temple at *Minturnæ*, near which was a sacred Grove. The inhabitants made a law, not to suffer any thing to go out of this wood that once entered into it. Upon what religious motive they subjected themselves to so unreasonable an obligation, is hard to say. PLUT. in Mario.



**S. MARK THE EVANGELIST'S DAY.** A Festival of the Christian Church, observed on the 25th of April.

HIERON.  
Præf. in Mar.

EUSEB. 1. 2.  
c. 15.

St Mark was, by birth, a Jew, and descended of the tribe of Levi. He was converted by some of the Apostles, probably by St Peter, to whom he was a constant companion in all his travels, supplying the place of an *Amanuensis* and Interpreter. He was by St Peter sent into Egypt, fixing his chief residence at Alexandria, and the places thereabout: where he was so successful in his ministry, that he converted multitudes both of men and women. He afterwards removed westward, toward the parts of Libya, going through the countries of Marmorica, Pentapolis, and others thereabouts; where, notwithstanding the barbarity and idolatry of the inhabitants, he planted the Gospel. Upon his return to Alexandria, he ordered the affairs of that Church, and there suffered martyrdom in the following manner. About Easter, at the time the solemnities of *Serapis* were celebrated, the idolatrous people, being excited to vindicate the honour of their deity, broke in upon St Mark, while he was performing divine service, and, binding him with cords, dragged him through the streets, and thrust him into prison, where in the night he had the comfort of a divine vision. Next day, the enraged multitude used him in the same manner, till, his spirits failing, he expired under their hands. Some add, that they burnt his body, and that the Christians decently interred his bones and ashes, near the place where he used to preach. This happened in the year of Christ 68.

Some writers assert, that the remains of St Mark were afterwards, with great pomp, translated from Alexandria to Venice. However, he is the tutelar Saint and Patron of that Republic, and has a very rich and stately church erected to his memory.

xii, 12.  
xv, 37, &c.

Some have confounded this Evangelist with *John Mark*, so often spoken of in the *Acts of the Apostles*. But this opinion is now generally given up. This Apostle is author of one of the four Gospels inscribed with his name. See the following article.

**S. MARK'S GOSPEL.** A Canonical Book of the New Testament. See the preceding article.

EUSEB. 1. 2.  
c. 15.  
TERTULL.  
1. 4. contr.  
Marcion.

This Evangelist wrote his *Gospel* at Rome, whither he accompanied St Peter in the year of Christ 44. Tertullian, and others, pretend, that St Mark was no more than an *Amanuensis* to St Peter, who dictated this Gospel to him. Others affirm, that he wrote it after St Peter's death.

BARON. ad  
an. 45.  
SELD. Not.  
in Eutych.  
orig.  
MONTF. Itin.  
Ital. c. 4.

Nor are the learned less divided, as to the language this Gospel was written in, some affirming it was composed in Greek, and others in Latin. But the *Greek*, at this day, passes, with most Critics, for the Original of St Mark, though Baronius and Selden have declared for the other opinion. They shew at Venice some loose sheets, which they pretend to be the original in St Mark's own hand: but the Manuscript is so defaced by time, that scarce one letter of it is legible. F. Montfaucon, who saw it, conjectured, that it was written in Latin, though others, who had seen it before him, took the Characters to be Greek.

IREN. 1. 3.  
c. 2.

Several of the ancient Heretics received only the Gospel of St Mark. Others, among the Catholics, rejected the twelve last verses of this Gospel, beginning with *Now when Jesus was risen early*, &c. probably because in this part St Mark is too opposite to St Matthew, and relates circumstances contrary to the other Evangelists. But the ancient Fathers, the old oriental Versions, and almost all the old copies, whether printed or manuscript, Greek or Latin, read these last twelve verses, and acknowledge them as genuine.

The *Gospel of St Mark* is, properly, an abridgment of that of *St Matthew*. He very often uses the same terms, relates the same facts, and takes notice of the same circumstances. Sometimes St Mark adds new particulars, which give light to St Matthew's text. There are two or three miracles in St Mark, which are not found in St Matthew. What is most remarkable in this Evangelist, is, that, though he follows St Matthew in almost every thing else, yet he forsakes him in the order of his narration from ch. iv. ver. 12. to ch. xiv. ver. 13. of St Matthew. In these places, instead of following St Matthew, he pursues the order of time observed by St Luke and St John. He begins his Gospel with an account of the preaching of John Baptist, and omits several parables related by

St



St Matthew, and several discourses of our Saviour to his disciples and to the Pharisees.

Hear what a modern author says of St Mark's Gospel. ' St Mark follows the steps of St Matthew, and sometimes interprets and explains him. Like his great master St Peter, he has a comprehensive, clear, and beautiful brevity. His style comes up to what the noblest Critics demand of an historian, that his style be majestic and grave, as well as simple and unaffected——He sometimes uses the repetition of words of the same original, and like sound——He does this sparingly, and when he does, it appears very graceful and becoming. This divine writer, notwithstanding his brevity, makes several noble reflexions——In short, the Gospel of St Mark, considering the copiousness and majesty of the subject, the variety of great actions and their surprising circumstances, the number of sound morals and curious remarks comprised in it, is one of the shortest and clearest, the most marvellous and satisfactory history in the whole world.'

BLACKWALL, Sacred Classics defended, V. 1. p. 291. See Mark xiii. 19---xii. 23.

MARONITES. Certain Eastern Christians, so called, who inhabit near mount Libanus in Syria. The name is derived either from a town in the country called *Maronia*, or from St *Maron*, who built a monastery there in the Vth Century.

MAIME. Hist. du Schisme des Grecs. POSSEVIN. Appar.

The *Maronites* hold Communion with the Romish Church. Pope Gregory XIII founded a college at Rome, where their youth are educated by the Jesuits, and then sent to their own country. They formerly followed the errors of the Jacobites, Nestorians, and Monothelites; but they were re-united to the Roman Church in the time of Gregory XIII, and Clement VIII. The Patriarch of the *Maronites* was present in the IVth Lateran Council, under Innocent III, in 1215.

The *Maronites* have their Patriarch, Archbishops, Bishops, and about 150 inferior Clergy, who are so oppressed by the Turks, that they are reduced to work for their living. They keep Lent according to the antient rigour, eating but one meal a day, and that after Mass, which is said at 4 o'clock in the afternoon. Their Priests are distinguished by a blue scarf, which they wear about their caps. Married men may become Priests, but none may marry after he is in Orders. They wear no surplices, observe particular Fasts and Feasts, and differ in many other things from the Church of Rome.

The Patriarch of the *Maronites* is a Monk of St Anthony, claims the title of Patriarch of Antioch, and is always called *Peter*. He has about nine Bishops under him, and resides at *Edem Canobin*, a monastery built on a rock. They read their service both in the vulgar language and in Latin, and, while they perform it, turn their heads sometimes on one side, and sometimes on the other, pronouncing the word *Num* or *Eynam* softly, which signifies *yes* or *yes verily*, by which they express their assent to what they read. They have so great a veneration for their bishops, that they often prostrate themselves before them.

As to the particular tenets of the *Maronites*, before their reconciliation to the Church of Rome; it is said, they denied the procession of the Holy Ghost, observed Saturday as well as the Sabbath, condemned fourth Marriages as unlawful; held that all souls were created together, and that those of good men do not enter into heaven till after the Resurrection; that they administered the Eucharist to children, and communicated in both kinds.

In 1180, the *Maronites* were above 40000 in number, and very valiant. They did the kings of Jerusalem great service against the Saracens.

F. Besson, a Jesuit, in his reflexions on the *Maronites*, relates, as an incontestable proof of their orthodoxy, the following miracle. He says, there is, about three miles from the Monastery of *Canobin*, a Church dedicated to St Sergius, upon the top of which is a chapel dedicated to St Abdon, and a fountain of water, which runs under the altar, during the celebration of Mass, on the festival of that Saint; and, notwithstanding this day is a moveable feast, there is no variation in the current of this fountain. There need no reflexions on this pretended miracle.

In Syria Sacra.

Besides several convents of *Maronite* Monks, there is one of Nuns, who are highly esteemed for their sanctity. This edifice is no more than a church, in which the Nuns are shut up close, like pigeons in their holes, in little corners or cells, which are so low, that few of them can stand upright, or turn themselves round in them.



**MARRIAGE.** A Contract, both Civil and Religious, between a man and a woman, by which they engage to live together, in mutual love and friendship, for the procreation of children, &c. This has too near a connexion with *religion*, to be omitted in this historical account. To begin with the antient Heathens.

The first inhabitants of Greece lived promiscuously without Marriage. Cecrops, king of Athens, was the first author of this honourable institution among that people. This is mentioned by the poet Nonnus :

DIONYSIAC.  
l. 41.

Κάδμῳ ἐὺγλώσσοιο διδάσκεται ὄργανα φωνῆς,  
Θεσμοὶ Σόλων ἄχραντα, καὶ ἔννομον Ἀτθίδι πύκη,  
Συζυγίης ἀλύτοιο συνωρίδα δίζυγα Κεκροψ.

*Cadmus invented letters, Solon laws,  
But Cecrops first the Marriage tie enjoin'd.*

STOBÆUS,  
de laude nup-  
tiarum.

PLUT. in  
Lycurgo.  
ATHEN. l.  
13.

After the Commonwealths of Greece were settled, Marriage was very much encouraged by their laws, and the abstaining from it discountenanced, and in many places punished. The Lacedemonians were particularly remarkable for their severity towards those, who deferred marrying, as well as those, who wholly abstained from it. Such persons were obliged by the law to run naked, once every winter, round the publick *Forum*, and to sing a certain song, which exposed them to ridicule. Another punishment was, to be excluded from the exercises, wherein (according to the Spartan custom) young virgins contended naked. As a third penalty, upon a certain solemnity, they were dragged round the altar by women, and beaten with their fists. Lastly, They were deprived of the respect, which the younger sort were obliged to pay to their elders. Plutarch, upon this subject, mentions a smart reply of a young man to Dercyllidas, a great captain, who came into the place of assembly. The youth, instead of rising up, and making room for him, as he desired, said to him, *Sir, you ought not to expect that honour from me being young, which cannot be returned to me by a child of your's, when I am old.*

DINARCHUS,  
in Demosthen.

The Athenians had an express law, that all commanders, orators, and persons entrusted with any publick affair, should be married men, and have children and estates in land; these being looked upon as so many pledges for their good behaviour, without which it would be dangerous to trust them.

Lib. 5.

*Polygamy*, or the having more than one wife at a time, was not commonly tolerated in Greece. When Herodotus reports, that Anaxandrides the Spartan had two wives, he remarks, that it was contrary to the custom of Sparta. On emergent occasions, as when the people had been extremely thinned by war, or other calamities, toleration was granted for marrying more wives.

Polit. l. 7.  
c. 16.

The time of marriage was not the same in all places. The Spartans were not permitted to marry till they were arrived at their full strength. The particular number of years, to which they were limited, depended upon the humour of each Law-giver, nothing being generally agreed upon as to this matter. Aristotle thought thirty-seven a proper age, and Plato thirty. Hesiod was much of Plato's mind, when he thus advises his friend :

Oper. & Dier.  
l. 2.

Νεῦν δὲ γυναῖκα πὺν ποτὶ οἶκον ἄγεσθαι,  
Μήτε τριτηνῶντων ἐτίων μέλα πολλὰ πολείπων,  
Μήτ' ἐπθεις μέλα πολλα, γάμῳ δὲ τοι ὤριον ἔσται.

*When thirty years are pass'd of fleeting life,  
Then think of taking to your arms a wife.*

Women married sooner than men. Aristotle is for eighteen; Hesiod for fifteen :

Ibid.

Ἡ δὲ γυνὴ πέτορ' ἡβῶν, πέμπτῳ δὲ γαμοῖτο.

*The girl, whom sooner Marriage blifs invites,  
At fifteen years is ripe for Hymen's rites.*



The season of the year, the most proper for marriage, was thought to be the winter, and especially the month of January, which for that reason was called Γαμηλίῳν, the *marriage-month*. The most convenient season was, when there was a conjunction of the Sun and Moon, at which time they celebrated the festival called θεογάμια, or the *marriage of the Gods*. If there happened no such conjunction, they made choice of the time of full-moon, from an opinion they had of that planet's influence on generation. Thus, when Clytæmnestra, in Euripides, asks Agamemnon, when he designed to give Iphigenia in marriage to Achilles, he replies;

Ὅταν σελήνης εὐτυχὴς ἔλθῃ κυκλῶ.

*When with full orb the Moon propitious shines.*

Others chose the fourth day of the month, as being dedicated to Venus and Mercury. Several other days were looked on as favourable, or otherwise, which it would be tedious to enumerate in this place.

The Greeks thought it scandalous to contract marriage within certain degrees of consanguinity; whilst most of the barbarous nations allowed unlawful and incestuous mixtures. The Persians were the most remarkable for such practices; for their *Magi*, the most sacred persons among them, were the offspring of mothers and their sons. The Lacedemonians were forbidden to marry any of their kindred, whether in direct degrees of ascent or descent: but in collateral branches they were allowed to marry; for Nephews married their Aunts, and Uncles their Neices; an instance whereof Herodotus gives in Anaxandridas, who married his sister's daughter. The marriage of brothers with sisters was utterly unlawful, though countenanced by several examples of their gods; as Saturn with Ops, Oceanus with Tethys, and Juno with Jupiter. Thus Byblis, in Ovid, when in love with her brother Caunus, confesses, that such examples were not sufficient to licence her incestuous desires. The passage deserves to be set down. Lib. 5.

Dî melius: Dî nempe suas habuere forores:  
Sic Saturnus Opim junctam sibi sanguine duxit,  
Oceanus Tethyn, Junonem Rector Olympi.  
Sunt superis sua jura: quid ad cœlestia ritus  
Exigere humanos, diversaque fœdera tento?  
Aut nostro vetitus de corde fugabitur ardor;  
Aut, hoc si nequeo, peream precor ante, toroque  
Mortua componar; positæque det oscula frater.  
Et tamen arbitrium quærit res ista duorum.  
Finge placere mihi; scelus esse videbitur illi.  
At non Æolidæ thalamos timuere fororum.  
Unde sed hos novi? cur hæc exempla paravi?  
Quo feror? obscenæ procul hinc discedite flammæ.

Metam. l. 9.  
v. 496.

*The Gods forbid; yet those, whom I invoke  
Have loved like me, have their own sisters took.  
Great Saturn, and his greater offspring Jove,  
Have stock'd their heaven with incestuous love.  
Gods have their privilege: why do I strive  
To strain my hopes to their prerogative?  
No, let me banish this forbidden fire,  
Or quench it with my blood, and with't expire;  
Unstain'd in honour, and unburt in fame,  
Let the grave bury both my love and shame.  
But, when at my last hour I gasping lie,  
Let only my kind murderer be by;  
Let him, while I breathe out my soul in sighs,  
Or gaze't away, look on with pitying eyes;  
Let him (for sure he can't deny me this)  
Seal my cold lips with one kind parting kiss.*



*Besides, 'twere vain shou'd I alone agree  
 To what another's will must ratify.  
 Cou'd I be so abandon'd to consent,  
 What I have judg'd for good and innocent,  
 He may perhaps as worst of crimes resent.  
 Yet we among our race examples find  
 Of brothers, who have been to sisters kind.  
 Famed Canace cou'd thus successful prove,  
 Cou'd crown her wishes in a brother's love.  
 But whence cou'd I these instances produce?  
 How came I witty to my ruin thus?  
 Whither will this mad frenzy hurry on?  
 Hence, hence, ye naughty flames, far hence begone,  
 Nor let me e're the shameful passion own.*

} *Ap. Archæol. Gr.*

Most of the Grecian states, especially those which made any figure, required, that citizens should match with none but citizens; and there was an Athenian law, that, if any foreigner was convicted of marrying a free-woman of Athens, he should be sold for a slave, and all his goods be confiscated; and, if any free-man of Athens married a foreign woman, he was fined a thousand *drachma's*. But these laws were not constant and perpetual.

Children were not allowed to marry without the consent of their parents. Thus Pamphilus, in Terence, is betrothed by his father Simo, who is introduced thus speaking:

*In Andria,*  
*Act. 1. Sc. 1.*

— — — hac fama impulsus Chremes  
 Ultro ad me venit, unicum gnatam suam  
 Cum dote summa filio uxorem ut daret;  
 Placuit; despondi.

*i. e. Chremes, moved by this report, came voluntarily to me, and offered his only daughter, with a large portion, as a wife for my son. I liked the proposal, and betrothed him.*

*Polit. 1. 2.*  
*c. 8.*

In the primitive times women were purchased by their husbands; and Aristotle makes it one argument to prove, that the antient Grecians were an uncivilized people, because they used to buy their wives. But, when civility and good manners came to be established among them, this barbarous custom was laid aside, and wives were given to their husbands with a portion or dowry.

*DEMOSTH.*  
*Orat. de*  
*Hagniana*  
*hereditate.*

When there were orphan virgins without any inheritance, the next in kin was obliged to marry them, or settle a portion on them, according to his quality. If the nearest kinsman refused to do this, any person was allowed to indict him before the Archon, who fined him a thousand *drachma's*, which were consecrated to Juno the goddess of marriage. Terence, the scenes of whose comedies are laid in Athens, has several hints at these customs. Thus, in the *Phormio*, he mentions this very law.

*Act. 1. Sc. 2.*

*Lex est, ut orbæ, qui sint genere proximi,  
 Eis nubant, & illos ducere eadem hæc lex jubet.*

*i. e. There is a law, that orphan virgins shall be married to those, who are nearest of kin; and the same law obliges such persons to marry them.* When virgins had no relations to provide for them, and were descended from persons, who had been serviceable to their country, it was usual for the state to take care of them; a remarkable instance of which we have in the two daughters of Aristides, to each of whom the city gave three hundred *drachma's* for her portion.

*PLUT. in*  
*Aristide.*

*For the particular ceremonies attending the marriages of the antient Greeks, See*  
 N U P T I A L R I T E S.

*AUL. GELL.*  
*l. 3. c. 2.*  
*MACRON.*  
*Sat. 1. l. c. 3.*

The Romans, as well as the Greeks, disallowed of Polygamy, and confined every man to one wife; but allowed of divorces in particular cases. By the 11th Law of the XIIth Table, relating to marriages, and the *Right of Husbands*, it is declared, that, when a woman shall have cohabited with a man for a whole year, without having



having been three nights absent from him, she shall be deemed his wife: by which it appears, that the Romans considered living together, or cohabitation, as the very essence of matrimony. By the II<sup>d</sup> Law of the same Table, *If a man catches his wife in adultery, or finds her drunk, he may punish her even with death, after he has consulted her relations about it.* And by the V<sup>th</sup> Law, it was unlawful for the Patricians to intermarry with the Plebeians. Canuleius, Tribune of the people, exclaimed so vehemently against this Law, that the Patricians were forced to consent to its being abolished, and to allow a free intercourse of marriage between the Nobles and Commons.

LIV. 1. 4.  
DION. HAL.  
l. 10.

A Roman might not marry without any other than a Roman. This restraint must have proceeded from the contempt that people had for the rest of the world. This is well expressed, in the character of Cato, by Mr. Addison.

————— *Juba loves thee, Marcia.  
A senator of Rome, while Rome survived,  
Wou'd not have match'd his daughter with a king.  
But Cæsar's arms have thrown down all distinction:  
Whoe'er is brave and virtuous is a Roman.*

Tragedy of  
Cato, Act.  
5. Sc. ult.

It was thought dishonourable for a woman to marry twice. They judged it to be a criminal incontinence, and a tacit breach of the promises made in her first marriage. A woman was thought accountable to the *Manes* of her husband, for the fidelity she had sworn to him; and it is in this sense that Virgil makes Dido, the widow of Sichæus, say;

*Sed mihi vel tellus optem prius ima dehiscat,  
Vel pater omnipotens adigat me fulmine ad umbras,  
Pallentes umbras Erebi, noctemque profundam,  
Ante, pudor, quam te violo, & tua jura resolvo.  
Ille meos, primus qui me sibi junxit, amores  
Abstulit; ille habeat secum, servetque sepulchro.*

*But first let yawning earth a passage rend,  
And let me thro' the dark abyss descend;  
First let avenging Jove, with flames from high,  
Drive down this body to the nether sky,  
Condemn'd with ghosts in endless night to lie;  
Before I break the plighted faith I gave:  
No; he who had my vows, shall ever have;  
I'or, whom I loved on earth, I worship in the grave.* DRYDEN.

This notion was carried so far, that the dead husband was thought to be solicitous about keeping the affections of his wife to himself; and a second marriage was thought to give him grief and confusion even in the regions of the dead. Hence Justinian says; *Anima mariti defuncti secundis nuptiis contristatur*—The soul of the deceased husband is grieved at a second marriage.

Paragr. qua  
modo de nupt.

The Romans, no less than the Greeks, were superstitious in reference to the particular time of marriage. The Kalends, Nones, and Ides of each month were avoided as unlucky for this purpose. So was the whole feast of the *Parentalia* or *Feralia* in February. Thus Ovid:

*Dum tamen hæc fiunt, viduæ cessate puellæ:  
Expectet pueros pinca tæda dies.  
Nec tibi, quæ cupidæ matura videre matri,  
Comat virgineas hasta recurva comas.  
Conde tuas, Hymenæe, faces, & ab ignibus atris  
Aufer: habent alias mœsta sepulchra faces.*

Fast. l. 2. v.  
557.

*No genial couch receive the blushing maid;  
For purer days the sacred rites be stay'd.  
Let no fond mother now the bride prepare,  
And deck her virgin daughter's flowing hair.*

Hide



*Hide thy torch, Hymen, whilst the dead we mourn,  
And other tapers or'e their ashes burn.*

The whole month of May was looked upon as ominous for contracting marriage :  
So the same poet :

Fast. l. 5. v.  
486.

Nec viduæ tædis eadem, nec virginis apta  
Tempora ; quæ nupsit nec diuturna fuit.  
Hac quoque de causa, si te proverbia tangunt,  
Mense malas Maio nubere vulgus ait.

*Nor maids, nor widows, in this month should wed,  
If long they wish to press the marriage bed.  
The vulgar hence (if proverbs touch you) say,  
The Girls are good for nought that wed in May.*

The most happy season, for the celebration of marriage, was that, which followed  
the Ides of June. Thus Ovid once more :

Fast. l. 6. v.  
223.

Tunc mihi post sacras monstratur Junius Idus  
Utilis & nuptis, utilis esse viris.

*If, till the Ides are pass'd, the match be stay'd,  
June will prove lucky both to man and maid.*

This Month was thought fortunate to those, who were married in it, as being de-  
dicated to Juno, the goddess of Marriage.

*For the particular ceremonies attending the marriages of the antient Romans, See*  
N U P T I A L R I T E S.

Gen. i. 28.

We find but few Laws, in the Books of *Moses*, concerning the institution of mar-  
riage. Though the Mosaic Law no where obliges men to marry, yet the *Jews*  
have always looked upon it as an indispensable duty, implied in the words, *increase*  
*and multiply* ; so that a man, who did not marry before he was twenty years of age,  
was looked upon as accessory to any irregularities the young women might be guilty  
of, for want of being timely married. It is a question in the *Talmud* ; *who is he that*  
*prostitutes his daughter ?* To which the answer is ; *He that keeps her too long unmar-*  
*ried, or gives her to an old man.*

Gen. xxiv. 3,  
&c.

*Moses* restrained the Israelites from marrying within certain degrees of consangui-  
nity ; which had till then been permitted, to prevent their taking wives from among  
the idolatrous nations, among whom they lived. Abraham gave this as a reason  
for chusing a wife for Isaac from among his own kindred. But, when his descen-  
dants became so exceedingly multiplied, this reason ceased, and the great Lawgiver  
prohibited the following degrees of kindred, as incestuous, under pain of death.

Levit. xviii.

- |                                 |   |
|---------------------------------|---|
| 1. Father or Mother.            | 8. Brother or Sister-in-law.  |
| 2. Father or Mother-in-law.     | 9. Husband or Wife of an Uncle or Aunt.   |
| 3. Brother or Sister.           | 10. Father and Son, or Mother and Daughter, either together, or one after the death of the other. |
| 4. Uncle or Aunt.               |   |
| 5. Half-brother or Half-sister. |   |
| 6. Grandson or Granddaughter.   |   |
| 7. Son or Daughter-in-law.      |   |

Gen. xxv.  
5, 6.

As for the other laws relating to marriage, they seem taken from the practice of the  
old patriarchs. Thus *Moses* forbids the first-born to be disinherited, out of favour  
and affection to another wife. This is in imitation of Abraham, who gave portio-  
ns to all his other children, and the inheritance to Isaac.

Gen. xxxi  
Exod. xxi.  
10.

Polygamy, though not expressly allowed, is however tacitly implied in the laws  
of *Moses*. This practice likewise was authorized by the example of the patriarchs.  
Thus Jacob married both the daughters of Laban. In respect to which custom *Mo-*  
*ses* enjoins, that, upon the marriage of a second wife, a man shall be bound to con-  
tinue to the first her food, raiment, and the duty of marriage.

\*

The



The Jews did not content themselves with this small allowance of two wives, as may be seen in the examples of David, Solomon, and many others. However they made a distinction between the wives of the first rank, and those of the second: The first they called *Nashim*, and the other *Pilgashim*; which last, though most versions render it by the words *Concubines*, *Harlots*, and *Prostitutes*, yet it has no where in scripture any such bad sense: for the *Pilgashim* were certainly *wives*, though wives of the second rank. The *Talmud* allows a man as many wives as he pleases, even to an hundred, provided he had riches and strength sufficient for them all. The rule in respect to this last, is, that he shall pay them the conjugal debt at least once a week, and not run in arrear above a month with any one.

There is a particular Law, called the *Levirate*, which obliged a man, whose brother died without issue, to marry his widow, and to raise up seed to his brother. However Moses in some measure leaves it to a man's choice, whether he will comply with this law or not: for, in case of a refusal, the widow could only summon him before the judges of the place, when, if he persisted, she untied his shoe, and spit in his face, and said; *thus shall it be done unto the man, who refuses to build up his brother's house.* Deut. xxv. 5, &c.

The Hebrews purchased their wives, by paying down a competent dowry for them, or, as the Jews termed it in their contracts, paying the price or equivalent of her virginity. There are many examples of this, in Abraham, Jacob, Hamor, &c. David modestly confessing his inability to pay a dowry answerable to Saul's daughter, the king acquitted him for an hundred prepices of the Philistines. Gen. xxiv. 29, 34. 1 Sam. xviii.

A man was at liberty to marry, not only in any of the twelve tribes, but even out of them, provided it was with such nations as used circumcision: such were the Midianites, Ishmaelites, Edomites, Moabites, and Egyptians. Accordingly, we find Moses himself married a Midianite, and Boaz a Moabite. Amasa was the son of Jether an Ishmaelite, by Abigail David's sister, and Solomon, in the beginning of his reign, married Pharaoh's daughter. Whenever therefore we find him, and other kings, blamed for marrying strange women, we must understand it of those nations, which were idolatrous and uncircumcised.

For the particular ceremonies accompanying the marriages of the Jews, both antient and modern, See N U P T I A L R I T E S.

Though our blessed Saviour had encouraged the institution of Marriage by his own presence at a wedding Feast; and St Paul has declared, that *Marriage is honourable in all, and the bed undefiled*; yet there wanted not men, in the first ages of the *Christian Church*, who departed from the Faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry; and others, who taught men to commit fornication with licence and impunity. This latter doctrine was immediately broached by the arch-heretic Simon Magus; and after him taught by the *Nicolaitans*. See BINGHAM, Orig. Eccles. B. 22. c. 1. AUGUST. de hares. c. 1.  
N I C O L A I T A N S and S I M O N I A N S.

There were others, who simply exclaimed against Marriage, as unlawful under the Gospel. This doctrine was first taught by Saturnilus, a scholar of Simon Magus, and Marcion; but was afterwards better known among the *Encratites*, a sect begun by Tatian, a scholar of Justin Martyr. To these may be added the *Apostolics* or *Apotaetics*; the *Manichees*, *Severians*, *Archontics*, and many others. See each under their respective articles. IREN. 1. 1. c. 30.

The church had a great struggle with these antient Heretics, who inveighed bitterly against marriage under the Gospel-state, and wrought upon many weak minds to be guilty of great irregularities, under pretence of a more refined way of living, and an imaginary perfection; which the Gospel has no where enjoined as necessary to salvation.

The church had another contest with the *Montanists* and *Novatians* about second Marriages; those Heretics rejecting them as absolutely unlawful. See M O N T A N I S T S and N O V A T I A N S.

The antient Christian Church laid several restraints upon her members in relation to marriage. Such was the rule, forbidding Christians to marry with Infidels and Heathens. This restraint they founded upon the Apostle's words, who leaves a widow at liberty to marry whom she will, *only in the Lord.* 1 Cor. vii. 39. and upon this precept of the same Apostle; *Be ye not unequally yoked with unbelievers.* 2 Cor. vi. 14. This restriction extended likewise to Jews, Heretics, and all persons of different persuasions; with whom it was held unlawful for an orthodox Christian to be joined in wedlock. Indeed the punishment of such contracts was not always, BINGHAM, ibid. c. 2. CYPRI. de lapsis. TERTULL. contr. Marcion. 1. 5. c. 7.



Conc. Laod. c. 10, 31. and every where, the same. Some Canons barely forbade the thing, without assigning any ecclesiastical punishment to the commission of it. Others ordered, that those, who were guilty of this kind of spiritual adultery, and apostasy from the faith, should for some time be separated from the communion of the Church. Nor was the Civil Law wanting to confirm the Ecclesiastical in this matter. For, by an edict of Valentinian and Theodosius, if any Jew married a Christian woman, or Christian a Jewish woman, they were guilty of a capital offence, and were punished accordingly. And, to prevent as much as possible such improper contracts, all Christians were obliged to acquaint the church with their designs of marriage, before they completed it, that, if any such obstacle appeared, they might be dissuaded and diverted from it.

Conc. Agath. c. 16. Another restraint of the church, laid on persons intending to marry, related to consanguinity and affinity, which would have made the marriage incestuous, by coming within the degrees prohibited by God in scripture.

Cod. Theod. l. 9. tit. 4. A third restriction in this matter was, that children under age should not marry without the consent of their Parents, Guardians, and next relations. The Civil Law was extremely severe in this case, not only against those, who stole young virgins against their parents consent, but against the virgins themselves, who suffered themselves to be stolen. The transgressors were to do the penance of harlots and fornicators in the church.

Cod. Theod. l. 3. tit. 7. Another thing required to a lawful marriage, was, that there should be some parity of condition between the contracting parties. Thus persons of superior rank might not debase themselves to marry slaves. Nevertheless Senators, and persons of the highest dignity, might marry women of good family and education, though they were poor.

Cod. Theod. l. 3. tit. 8. To these restrictions we may add, that widows were not allowed to marry again till twelve months after the death of their husbands, upon pain of infamy, and forfeiture of goods: that, if a woman's husband went abroad, and continued absent from her, there was no time limited for her marrying again, but she must wait till she was certified of his death; otherwise she was reputed guilty of adultery: that by the Canon Law a god-father might not marry his god-child, the Baptizer the Baptized, nor the Catechist the Catechumen; on pretence of a certain spiritual relation contracted between such persons.

Cod. Justin. l. 5. tit. 4. Many of the primitive writers were of opinion, that the bond of Matrimony was not dissolvable by any thing but death: and therefore they not only condemned Polygamy, or marrying a second wife while the first was living; but they reckoned it unlawful also to marry after a lawful Divorce; because, though there might be reasons for a separation, yet they thought there was no dissolution of the Marriage so long as both the parties were living. This was the sentiment of Origen and others. But the general opinion of the Church was otherwise, and people were allowed to marry again after a divorce, if the separation was for the crime of Adultery, or other sufficient cause.

Conc. Laod. c. 52. As to the time or season, in which marriage might, or might not, be celebrated, in the antient Church, all that we find about this matter, is, that Marriages were forbidden to be celebrated in *Lent*.

BINGHAM, ubi supra, b. 4. c. 4. §. 5. This is a proper place to observe, that no vow of *Celibacy*, or perpetual abstinence from matrimony, was required of the Clergy, as a condition of their ordination, for the three first ages. The contrary is very evident from innumerable examples of bishops and presbyters, who lived in a state of matrimony, without any prejudice to their function. It is generally agreed by antient writers, that most of the Apostles were married; among whom they except only St Paul and St John. In the following ages, we find Valens, Presbyter of Philippi; Chæremon, Bishop of Nilus; Novatus, Presbyter of Carthage; St Cyprian himself, and others; all married men. The pretence therefore of the Romanists, that the Celibacy of the Clergy is founded upon the practice of the apostolical ages, is without foundation.

*For the particular Ceremonies relating to the marriages of Christians, in the antient Church, See NUPtIAL RITES.*

ALL'S Ritual. The *Romish Church* has advanced *Marriage* to the dignity of a *Sacrament*. The Rituals tell us, that 'the end of the sacrament of marriage is, that man and wife may mutually help and comfort each other, in order that they may spend this life in a holy manner, and thereby gain a blessed immortality; and to contribute to the edification of the Church, by the lawful procreation of children, and by the

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‘ care of procuring them a spiritual regeneration, and an education suitable to it.’ They require, that every person, before he enters into wedlock, ‘ beseech God, to join him with such a person, as he may work out his salvation with; and examine, whether or no the person he has fixed his affections on, has the fear of God before her eyes, is prudent, discreet, and able to take care of a family, &c.’

The Roman Civil Law lays down fourteen impediments of marriage; all which are comprized in the following Latin verses :

*Error, conditio, votum, cognatio, crimen,  
Cultus disparitas, vis, ordo, ligamen, honestas;  
Si sis affinis, si forte coire nequibis;  
Si parochi, & duplicis desit præsentia testis;  
Raptave sit Mulier, nec parti reddita tutæ.  
Hæc facienda vetant connubia, facta retractant.*

The first is *Error Personæ*, a *mistake* of the *Person*; as for instance, if any one is so far imposed upon, as to marry one person, when he intended another. The second, called *Conditio* (*Condition*) is, when a person marries one, whom he believes to be in a condition suitable to his own, and it afterwards appears, that such person is of a mean or dishonourable condition. The third, called *Votum*, is, when a person has made a solemn vow of chastity in any religious order. *Cognatio*, or *Consanguinity*, is a fourth impediment, and is, when the parties are within the prohibited degrees of kindred. Certain *crimes* likewise are an impediment to marriage, such as murder, adultery, &c. *Difference of Religion* (*cultus disparitas*) is the sixth impediment. *Force* or *Violence* makes the seventh impediment. The eighth is, when a person has taken *Orders*. The impediment with regard to *tyes* (*Ligamen*) is, when one of the parties is already married to another person. *Decency* (*Honestas*) is the tenth impediment, and is, when a person betrothed to another happens to die, or enters into a religious order, before the marriage is consummated; in which case, the surviving person, or who has not made a religious vow, is not allowed to marry with the brother or sister of the other person. The eleventh is *Affinity*. *Impotency*, or inability to get children, is the twelfth and greatest obstacle to marriage. The thirteenth is the want of two *witnesses*: and the fourteenth, when the woman is stolen or run away with: These impediments (say the verses) either forbid marriage to be contracted, or dissolve it when it is contracted.

*The Marriage Ceremonies of the Romish Church will be found in the article*  
NUPTIAL RITES.

*The Marriage Ceremonies of the Greek Church are referred likewise to the article*  
NUPTIAL RITES.

The *Church of England*, though she does not consider Marriage as a Sacrament, yet looks upon it as an institution so sacred, that it ought always to be celebrated by an Ecclesiastical person. And by several Canons of our Church, it is declared to be no less than prostituting one's daughter, to give her in marriage without the blessing of the priest. But marriages without this sanction are not, therefore, null and void. For, though the positive law of man ordains marriage to be made by a priest, that law only makes marriages, otherwise solemnized, irregular, but does not dissolve them.

Conc. Winton. A. D. 1076.  
Constit. R. Episc. Sarum. Ann. 1217.  
1 Salk. 119.

There is no Canon, or custom of this realm, which prohibits marriages to be solemnized at any time. The Ecclesiastical Courts, it is true, pretend, that a licence is necessary, to empower persons to marry, during such times as are said to be prohibited, *viz.* from Advent-Sunday, to the Octave of the Epiphany inclusive; from Septuagesima-Sunday, till the Sunday after Easter inclusive; and from the first of the Rogation-days (i. e. the Monday before Ascension-day) till the day before Trinity-Sunday inclusive. During these pretended prohibited times, they allow no persons to marry by banns only, as at other times of the year.

For better security against clandestine marriages, the Church orders, that all marriages be celebrated in the day-time. By the LXIId Canon, they are ordered to be performed in time of divine service; but that practice is now almost, by universal consent, laid aside and discontinued. The canonical hours for celebrating of matrimony are, from eight to twelve in the forenoon. Formerly it was required, that the Bridegroom and Bride should be *fasting*, when they made their matrimonial

Synod. Winton. Ann. 1038.

VOW;



vow; by which means they were secured from being made incapable, by drink, of acting decently and discretely in so weighty an affair.

The impediments to marriage are specified in the 102d Canon of our Church, and are these: 1. A preceding marriage, or contract, or any controversy or suit depending upon the same. 2. Consanguinity or Affinity. 3. Want of the consent of Parents or Guardians. In Henry VIIIth's time, an act was passed, that marriages, solemnized and consummated, should stand good, notwithstanding any precontract, that had not been consummated. But this was done only to gratify the king: and therefore, in the next reign, this act was repealed. As to the impediment of Consanguinity or Affinity, there is a table of prohibited degrees, drawn up by Archbishop Parker, and set forth by authority in 1563: This being frequently printed at the end of Common-Prayer-Books, I need not here enumerate the degrees, within which marriage is prohibited.

*For the particular Ceremonies of marriage in our own Country, See N U P T I A L R I T E S.*

I cannot better finish this article than with our poet Milton's fine encomium on Marriage.

*Hail, wedded Love! mysterious Law! true source  
Of human offspring! sole propriety  
In Paradise, of all things common else!  
By thee adulterous lust was driven from man,  
Among the bestial herds to range: by thee,  
Founded in reason, loyal, just, and pure,  
Relations dear, and all the charities  
Of father, son, and brother, first were known;  
Perpetual fountain of domestic sweets!  
Here Love his golden shafts employs; here lights  
His constant lamp, and waves his purple wings:  
Here reigns and revels; not in the bought smile  
Of harlots, loveless, joyless, undeared,  
Casual fruition; nor in court-amours,  
Mix'd dance, or wanton mask, or midnight ball,  
Or serenade, which the starved lover sings  
To his proud fair, best quitted with disdain.*

*See D I V O R C E and P O L Y G A M Y.*

MARS. The Pagan God of *War*. The antient Poets find him suitable employment in most of their descriptions of battles. Thus we find him, together with Bellona (the goddess of war) leading the Trojans to fight against the Greeks.

HOM. II. 5.  
v. 592.

——— ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐνυώ.  
Ἥ μιν ἔχουσα κυδνιμὸν ἀναιδέα δῆϊοτήτῳ.  
Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχετο ἑνώμα.  
Φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἐκλογῶ, ἄλλοτ' ὀπίσθεν.

*Mars, stern destroyer, and Bellona dread,  
Flame in the front, and thunder at their head:  
This swells the tumult and the rage of fight;  
That shakes a spear that casts a dreadful light:  
Where Hector marched, the God of battle shin'd,  
Now storm'd before him, and now rag'd behind.*

Mr POPE.

And the Prince of the Latin poets describes the same deity inspiring courage into the Latins, and fear into the Trojans.

VIRG. ÆN.  
9. v. 717.

Hic Mars armipotens animum viresque Latinis  
Addidit, & stimulos acres sub pectora vertit:  
Immisitque fugam Teucris, atrumque timorem.  
Undique conveniunt, quoniam data copia pugnae,  
Bellatorque animis deus incidit.



*The Warriour-god the Latian troops inspired,  
New strung their sinews, and their courage fired;  
But chills the Trojan hearts with cold affright;  
Then black despair precipitates their flight.*

DRYDEN.

Homer, to heighten the picture of this god of battles, gives him for attendants three imaginary beings, *Flight*, *Terror*, and *Discord*; which last is the sister of Mars.

"Ωρεσε δὲ τῆς μὲν Ἀρης, τὰς δὲ γλαυκῶπις Ἀθήνη·  
Δεῖμ' ἔτ', ἠδὲ Φόβ' ἔτ', καὶ Ἐρις ἄμ' ἅλ' ὅσον μεμψύια,  
Ἀρεῖ ἄδ' ὀρόνοιο κασιγνήτη ἑτάρῃ τε.

Il. 4. v. 439.

*Each host now joins, and each a God inspires;  
These Mars incites, and those Minerva fires.  
Pale Flight around, and dreadful Terror reign;  
And Discord raging bathes the purple plain;  
Discord! dire sister of the slaught'ring pow'r.*

MR POPE.

Mars was said to be the son of Jupiter and Juno. *Thero*, that is *Fierceness*, was his nurse. His principal adventures were, his being wounded by Diomedes; being bound in chains by Otus and Ephialtes; and his amour with Venus, in which he was detected by Vulcan.

Homer uses a strong, but not extravagant, Hyperbole, to express the roaring of this god, when the javelin of Diomede pierced his groin.

————— Ὅ δ' ἔβραχε χάλκε' Ἀρης·  
Ὅσπον τ' ἐννεάχ' ἱπποὶ ἐπ' ἰάχῃ ἢ δεσφάχῃ  
Ἀνερες, ἐν πολέμῳ ἔριδα συνάγοντες Ἀρηῶν.  
Τῆς δ' ἄρ' ὑπὸ τρώμῳ ἔειπεν Ἀχαιῆς τε Τρῳάς τε  
Δείσαντας· τῶσον ἔβραχ' Ἀρης ἄτ' ὅσον πολέμοιο.

Il. 5. v. 855.

————— Mars bellows with the pain;  
Loud as the roar encountring armies yeild,  
When shouting millions shake the thund'ring field.  
Both armies start, and trembling gaze around,  
And earth and heav'n rebellow to the sound.

MR POPE.

His imprifonment by Otus and Ephialtes is thus described by the same poet.

Τλῆ μὲν Ἀρης, ὅτε μιν Ὠτ' κρατερὸς τ' Ἐφιάλτης  
Πῦδες Ἀλῶν' ἔδωκεν, δῆσαν κρατερῶν ἐνὶ δεσμῶν.  
Καλκίῳ δ' ἐν κεράμῳ δέδετο τρισηαίδεα μῆνας·  
Καὶ νῦν κεν εἴθ' ἄπολοιτο Ἀρης ἄτ' ὅσον πολέμοιο,  
Εἰ μὴ μητρὸς περιχαλῆς Ἡερίβοια  
Ἑρμῆα ἐξηγγείλεν· ὅ δ' ἐξέκλεψεν Ἀρηα  
Ἦδη ταρτίμενον χαλεπὸς δὲ ἐν δεσμῶν ἐδάμνα.

Il. 5. v. 385.

*The mighty Mars in mortal fetters bound,  
And lodg'd in brazen dungeons under ground,  
Full thirteen moons imprison'd, roar'd in vain;  
Otus and Ephialtes held the chain:  
Perhaps had perish'd, had not Hermes' care  
Restored the groaning god to upper air.*

MR POPE.

But the most celebrated of this God's adventures was his intrigue with Venus, which Lucian, in his usual strain of raillery, thus relates, in a dialogue between Apollo and Mercury.

' *Apoll.* Mercury, what do you laugh at? *Merc.* It is impossible to avoid laughing at so pleasant an adventure. *Apoll.* Prithce, tell me what it is, that I may



' laugh too. *Merc.* Why! Mars has been caught a-bed with Venus. *Apoll.* Pray, give me a relation of the adventure. *Merc.* Vulcan has long been jealous of their familiarity, and watched his opportunity to surprize them. To this end he placed nets round his bed, but so fine, they could not be seen; then pretended to go to his forge. The Gallant, taking the opportunity of the husband's absence, went to lie with his mistress. The sun discovered them, and informed Vulcan of the matter, who caught them both intangled in his nets.'

OVID. *Ars*  
*Amator.* l. 2.  
v. 577.

Mulciber obscuros lectum circaque superque  
Disponit laqueos: lumina fallit opus.  
Fingit iter Lemnon: veniunt ad foedus amantes:  
Impliciti laqueis nudus uterque jacent.

*The crafty spouse around the bed prepares  
Nets that deceive the eye, and secret snares:  
A journey feigns: the impatient Lovers met,  
And naked were exposed in Vulcan's net.*

DRYDEN.

The reader will be pleased to see those exceeding beautiful lines of Lucretius, in which he describes the Loves of Mars and Venus.

Lib. 1. v. 33.

—— ——— Belli fera munera Mavors  
Armipotens regit, in gremium qui sæpe tuum se  
Rejicit, æterno devinctus volnere amoris;  
Atque ita suspiciens tereti cervice reposta  
Pascit amore avidos inhians in te, Dea, visus;  
Eque tuo pendet resupini spiritus ore.

*The god of Battles flies from war's alarms,  
And, raptur'd, sinks in Cytherea's arms;  
Clasps the lov'd goddess, and with ardent gaze  
Devours each charm that lightens in her face.*

This fiction of the Adultery of Mars and Venus seems to be built upon the Art of Astrology, in which the two Planets, distinguished by the names of those two deities, are often found to be *in conjunction*.

Adv. Gent.  
l. 6.

Antient Monuments represent this deity as a large man, armed with a helmet, shield, and spear; sometimes naked, sometimes in a military habit; sometimes with a beard, and sometimes without one. He is often described riding in a chariot drawn by two horses, called *Terror* and *Fear*. Arnobius tells us, that the antient Romans adored the god Mars under the figure of a *half-pike*.

SUETON. *in*  
*Augusto.*

Augustus built a *Temple* to Mars, under the title of *Ultor* or the *Avenger*. He had vowed it to him, when he implored his assistance against the murderers of Julius Cæsar; and performed it with great magnificence, when he returned home a conqueror.

OVID.

*Templa feres, & me victore vocaberis Ultor:  
Voverat, & fuso lætus ab hoste redit.*

The *Priests* of Mars were called *Salii*, à *saliendo*, from the *dances* they performed in honour of this God. See *SALII*.

The *Sacrifices*, offered to the god Mars, differed among different people. At Lacedæmon they offered human Sacrifices to this deity; and sometimes a little dog, on account of the courage of that animal. But the greatest and most considerable sacrifices to Mars were the *Suovetaurilia*, or Sacrifices of the *Boar*, the *Ram*, and the *Bull*. See *SUOVETAURILIA*.

Mars was particularly honoured by the antient *Latins*, who were a people naturally fierce, and addicted to war.

OVID. *Fall.*  
l. 3. v. 85.

*Mars Latio venerandus erat, quia præsidet armis,  
Arma feræ genti remque decusque dabant.*

The



The *Scythians* worshipped this deity with peculiar rites. They built a kind of Temples of Vine-branches, heaped one upon another; and upon the top of them they placed an old iron scymetar, which served for a statue of the god Mars. To this scymetar they offered annual sacrifices of sheep and horses, and the tenth part of the captives they took in war. HEROD. in Melpom.

The *Gauls* worshipped the god Mars under the name of *Hesus*. See HESUS.

The *Romans* looked upon this god as the father of Romulus, founder of their empire. The story is very well known. Virgil introduces Jupiter comforting Juno with the prospect of this great event.

————— Regina facerdos  
Morte gravis geminam partu dabit Ilia prolem.  
Inde lupæ fulvo nutricis tegmine lætus  
Romulus excipiet gentem, & Mavortia condet  
Mœnia, Romanosque suo de nomine dicet.

Æn. i. ver.  
273.

————— Then shall be seen  
Ilia the fair, a priestess and a queen;  
Who, full of Mars, in time, with kindly throws,  
Shall at a birth two goodly boys disclose.  
The royal babes a tawny wolf shall drain;  
Then Romulus his grandsire's throne shall gain,  
Of martial tow'rs the founder shall become,  
The people Romans call, the city Rome.

DRYDEN.

This deity gave his name to the month of *March*, called from him *Martius*,

Bellice, depositis clypeo paulisper & hasta,  
Mars, ades, & nitidas casside solve comas.  
Forſitan ipſe roges, quid ſit cum Marte poëtæ:  
A te qui canitur nomina menſis habet.

OVID. Fast.  
l. 3. v. 1.

Come, Warriour God; lay by the shield and spear,  
And loſe the helmet from thy ſhining hair.  
But why (ſince I to Phæbus' train belong)  
Invoke the god of battles to my ſong?  
For once, O Mars, aſſiſt the poet's flame;  
The month, I ſing, from thee derives its name.

A very extraordinary ceremony was obſerved at *Papremis*, in Egypt, where, after the uſual form of worſhip, a few of the prieſts, towards the ſetting of the ſun, attended about the image of Mars, whiſt others poſted themſelves before the gates of the temple, with clubs in their hands: on the other hand, a company of perſons, to the number of a thouſand, armed in like manner, drew up oppoſite to the prieſts, who guarded the avenues of the temple. The image of the god, which was kept in a gilded wooden ſhrine, and had been removed out of the temple on the eve of the feſtival, and placed in another chapel, was drawn by thoſe few, who were appointed to attend it, together with the ſhrine in which it ſtood, on a four-wheeled chariot, back again to the temple. The prieſts, who guarded the entrance, reſuſing to give them admittance, they came to blows, and a violent battle enſued, in which many loſt their lives. To account for this barbarous inſtitution, they related, that Mars having been educated abroad till he came to man's eſtate, and coming home to ſee his mother, who was an inhabitant of this ſacred place, her ſervants, having never ſeen him, reſuſed to admit him. Whereupon, retiring to another city, he got together a good number of men, and returning fell upon his mother's ſervants, and entered by force; in commemoration of which action this combat was inſtituted. HERODOT. l. 2.

Mars, according to Mr Jurieu, has his name from the Hebrew *Marats*, which ſignifies *violent* or *ſtrong*, and agrees very well with the god of war. Hiſt. des Dogmes, &c. P. 4. Tr. 3. c.

The hiſtorians ſay, that Mars was the firſt prince, who invented the diſcipline of war, and the forming of armies, and is therefore thought to be the ſame with Nimrod + Diop. Sicul.



Nimrod or Belus among the Assyrians. By some he was taken for the Sun, and adored under an image, whose head was radiated.

I shall subjoin the fine picture Mr Dryden has given us of a temple of this warriour-god, in his story of *Palamon and Arcite*.

*Beneath the low'ring brow, and on a bent,  
The temple stood of Mars armipotent.  
The frame of burnish'd steel, that cast a glare  
From far, and seem'd to thaw the freezing air.  
A strait long entry to the temple led,  
Blind with high walls, and horror over head.  
The gate was Adamant eternal frame !  
Which, hew'd by Mars himself, from Indian quarries came.  
Here saw I how the secret felon wrought,  
And treason lab'ring in the traitor's thought,  
Till midwife Time the ripen'd plot to murder brought.  
There the red Anger dared the pallid Fear :  
There stood Hypocrisy with holy leer ;  
Soft smiling, and demurely looking down,  
But hid the dagger underneath the gown :  
Th' assassinating wife, the household-fiend,  
And, for the blackest there, the traitor-friend.  
On th' other side there stood Destruction bare,  
Unpunish'd Rapine, and a waste of war :  
Contest, with sharpen'd knives in cloisters drawn,  
And all besmear'd with blood the sacred Lawn.  
Loud Menaces were heard, and foul Disgrace,  
And bawling Infamy, in language base,  
Till sense was lost in sound, and silence fled the place. }  
The slayer of himself beheld I there ;  
The gore congealed was clotted in his hair.  
In midst of all the dome Misfortune sate,  
And gloomy Discontent, and foul Debate ;  
And Madness laughing in his ireful mood,  
And arm'd complaint on theft, and cries of blood.  
There was the murder'd corps in covert laid,  
And violent Death in thousands shapes display'd.  
The city to the soldiers rage resign'd ;  
Successless war, and poverty behind.  
Ships burnt in fight, and forced on rocky shores,  
And the rash hunter strangled by the boars.  
All ills of Mars's nature ; flame and steel ;  
The gasping charioteer beneath the wheel  
Of his own car ; the ruin'd house that falls,  
And intercepts its lord between the walls.  
The whole division that to Mars pertains,  
All trades of death that deal in steel for gains,  
Were there ; the Butcher, Armourer, and Smith,  
Who forges sharpen'd fauchions, or the scythe.  
The scarlet Conquest on a tow'r was placed,  
With shouts and soldiers acclamations graced.  
There saw I Mars's Ides, the Capitol,  
The seer in vain foretelling Cæsar's fall ;  
The last Triumvirs, and the wars they move,  
And Anthony, who lost the world for love.  
The form of Mars high on a chariot stood,  
All sheath'd in arms, and gruffly look'd the god.*

D' HERBE.  
LOT, Bibl.  
Orient.

MARS or BEIT MARS [*Arab.*] The name of an ancient temple, filled with a great number of idols, near the city of Ispahan, in Persia.

This place was converted into a *Pyreum*, or Temple, in which the Magians or worshippers of fire religiously preserve and adore their sacred fire.



**S. MARTINA's DAY.** A festival of the Romish Church, observed on the 30th of January.

St Martina (according to the Legend) being brought before the emperor as an enchantress, and refusing to sacrifice, was ordered to be stripped, and her flesh flashed with swords: but the body of this Virgin was of so dazzling a white, that it dimmed the eyes of the beholders. Immediately milk began to flow from her wounds, which diffused a fragrant odour like that of spices. Afterwards, when she was beaten with clubs, by the emperor's order, the executioners cried out, that their strength failed them, and begged they might be delivered from that Virgin, saying, 'the angels of God strike us again with bars of iron, and our flesh and bones are all on fire.' Then she was cast into prison; and when one Limineus, sent by the emperor, opened the door, he saw a great light shining round her, which, as he entered, encompassed him like lightning, so that for fear he fell to the ground; and being risen up, he saw St Martina sitting in a glorious seat, and a multitude of men in white about her, holding a golden table, on which were written the following words; *Thy works are wonderful, O Lord, in wisdom hast thou made them all.* All which he related to the emperor.

It is farther related, that a fierce lion, which had been kept fasting for three days, and set upon her in order to devour her, fawned upon her, and falling at her feet kissed them: as also, that being thrown into a great fire, she received no harm, but the flame, dispersing itself, burnt those, who stood round it.

**MARTYRDOM.** See MARTYRS.

**MARTYROLOGY.** In the Church of Rome, is a catalogue, or list, of Martyrs, including the history of their lives and sufferings for the sake of religion.

The *Martyrologies* draw their materials from the Kalendars of particular churches, in which the several festivals, dedicated to them, are marked. They seem to be derived from the practice of the antient Romans, who inserted the names of heroes and great men in their *Fasti*, or public registers.

The *Martyrologies* are very numerous. Those ascribed to Eusebius and St Jerom are reckoned spurious. Bede is the first, who, in the VIIIth Century, composed two Martyrologies, one in prose, and the other in verse. Florus the Deacon of Lyons, in the IXth Century, enlarged Bede's Martyrology, and put it almost in the condition it is at present in. Valdelbertus, a Monk of the diocese of Treves, in the same century, wrote a Martyrology in verse, extracted from Bede and Florus, and now extant in Dacherius's *Spicilegium*. About the same time, Rabanus Maurus, Archbishop of Mentz, drew up a Martyrology, publish'd by Canisius, in his *Antiquæ Lectiones*. After these, Ado, Archbishop of Vienne, compiled a new Martyrology, while he was travelling in Italy, where, in a journey from Rome to Ravenna, A.D. 857, he saw a manuscript of an antient Martyrology, which had been brought thither from Aquileia.

In the year 870, Ufuardus, a Monk of St *Germain des Prez*, drew up a much larger and more correct Martyrology, than those abovementioned. This performance was well received, and began to be made use of in the offices of the western Church. About the beginning of the next century, Notgerus, a Monk of Switzerland, drew up another Martyrology from Ado's materials. This Martyrology, published by Canisius, had not the same success with that of Ufuardus. The churches and monasteries, which used this last, made a great many additions and alterations in it. This gave rise to a vast number of different Martyrologies during the six following centuries.

The Moderns, at last, desirous to rectify the errors and defects of the old Martyrologies, compiled new ones. Augustinus Belinus, of Padua, began this reform, in the XVth century. After him, Francis Maruli, or Maurolycus, Abbot of Melfina in Sicily, drew up a Martyrology, in which he has entirely changed Ufuardus's text. John Vander Meulen, known by the name of *Molanus*, a Doctor of Louvain, restored it, with alterations and very learned notes. About the same time, Galefinus, Apostolic Protonotary, drew up a Martyrology, and dedicated it to Gregory XIII; but this was not approved at Rome. Baronius's Martyrology, written some time after, with notes, was better received, being approved by Pope Sixtus Quintus, and has since passed for the modern Martyrology of the Roman Church.



It has been several times corrected, and was translated into French by the Abbot Chatelain, Canon of *Notre Dame* at Paris, with notes, in the year 1709.

There are very ridiculous and even contradictory narratives, in these several Martyrologies; which is easily accounted for, if we consider how many forged and spurious accounts of the lives of Saints and Martyrs, from whence the Martyrologies were compiled, appeared in the first ages of the Church; and which the legendary writers of those times adopted, without examining into the truth of them. Those of later ages, who have written the lives of Saints and Martyrs, either through prepossession, or want of courage to contradict received opinions, have made use of a great part of this fabulous stuff, and passed it off for genuine History. However some good Critics, of late years, have gone a great way towards clearing the lives of the Saints and Martyrs from the monstrous heap of fiction they laboured under. Of this number are *M. de Launoy*, Bishop of Paris, *M. Baillet*, in his *Lives of the Saints*, *M. le Nain de Tillemont*, and others. See *LEGEND* and the following article.

**MARTYRS.** In the Christian sense of the word, are those, who lay down their lives for the Gospel, seal their faith with their blood, or suffer death for the sake of their Religion. In a larger sense, it includes all those, who are exposed to any hardships and difficulties upon the account of their religious principles. The word is of Greek original, and is as much as to say *Witnesses*; and is therefore very properly used to denote those, who *suffer for righteousness sake*, inasmuch as thereby they bear the strongest *testimony* to the religion they profess.

The primitive Christian Church abounded in *Martyrs*. When the powers of the world were in opposition to the establishment of the Gospel, the Christians had daily opportunities of *resisting unto blood*, from the barbarous fury of their inveterate persecutors. And this they did with great readiness and cheerfulness of mind, rejoicing that they were counted worthy to suffer for the name of Christ. And not only the Clergy, but the Laity, women as well as men, young as well old, encountered death with great fortitude, though it was armed with all the variety of torments that the malice and cruelty of their enemies could invent.

The history of the first ages of the Church is full of surprizing accounts of the wonderful constancy and fortitude of the Martyrs under the cruelest torments that could be inflicted on them. It may not be unentertaining to give an instance or two.

HIERON.  
de vita Pauli  
Eremitæ.

At the time when the persecution of Decius depopulated the Churches of Egypt and Thebais, a Pagan magistrate, seeing the constancy of a Martyr in the midst of his torments, resolved to put his patience to the severest trial, and ordered his hands to be tied behind him, and his body to be rubbed all over with honey, and in this condition to be exposed to the heat of the Sun; by which means he was stung by an infinite number of flies and wasps: all which he bore with the same unshaken constancy, and without the least complaint.

The same magistrate, so ingenious in his cruelty, took a very different method to shake the constancy of another Martyr. He ordered him to be carried into a very pleasant garden, and laid upon a bed of flowers; where a strumpet came to him, and played a thousand wanton tricks, to tempt him to incontinency. In the perplexity of this situation, the resolute Christian, who could not disengage himself from the caresses of this infamous woman, in a holy indignation, bit off his tongue, and spit it in her face; and then returned with cheerfulness to the tortures prepared for him.

PRUDENT.  
de coronis  
martyrum.

The courage of St Laurence under the pains of martyrdom is famous in Ecclesiastical History. This Saint was extended on a red-hot Gridiron, and bore the torture with such incredible patience, that he seemed quite insensible of the violence of the fire. The courage of this holy Martyr converted several considerable persons, who were spectators of his sufferings. Prudentius says, that his body, while burning, sent forth a most agreeable odour. He enjoyed such tranquility of mind, that, finding himself very much burnt on one side, he bid his persecutors turn him on the other; and this being done, after some little time, he told them he was roasted enough, and that they might eat him, if they pleased.

BOLLAND.  
May 29.

St Conon is another remarkable instance of this kind of Christian fortitude. Being brought before Domitian, who was sent into the east to persecute the Christians, and being asked, why he lead so austere and melancholy a life, whilst all the world



was feasting and rejoicing, the Saint replied; 'Those who live according to men, live in joy and splendor; but those who live according to God, must enter into the kingdom of heaven through much tribulation. All the favour, therefore, I desire is, that you would not take away my life by a punishment of short continuance, but by a variety of torments one after another, that I may enjoy the pleasure of suffering.' Domitian granted his request, and he passed through different torments to the crown of martyrdom, having both his hands chopped off, then being laid on burning iron, and lastly hung up by the feet over a great fire.

It was usual for the friends of those, who were to suffer martyrdom, to present them with some kind of pleasant liquor (*potulum conditi & permixti*), which was a sort of perfumed mixture. Some pretend, it was designed to stupify them, and blunt the sense of pain: but, as it may seem strange, that, instead of animating the courage of the Martyrs, they should give them a drink, to diminish the strength of their reason and judgment, at a time when they had the most occasion for them, it is better to say, with Baronius, that it was given them by their friends only to refresh their spirits, and as a testimony of their charity, and desire to administer to them every sort of consolation. BOLLAND. Jan. 21. Ad. ann. 34.

The *Festivals* of the *Martyrs* are of very antient date in the Christian Church, and must be carried at least as high as the time of Polycarp, who suffered martyrdom about the year of Christ 168. They were grown so numerous in the time of Chrysostom and Theodoret, that there were often one or two in the same week. On these days, they met at the graves of the Martyrs, and offered prayers and thanksgivings to God for the examples of the Martyrs; they celebrated the Eucharist, and gave alms to the poor; which, together with a panegyric Oration or Sermon, and reading the *acts* or *passion* of the Martyr, were the spiritual exercises of those anniversaries. It is worth remarking, that they called these Festivals the *Birth-days* of the *Martyrs*, looking upon those as the true days of their nativity, wherein they were released from the pains and sorrows of this troublesome world, and born again to the joys and happiness of an endless life in the next. BINGHAM, Orig. Eccles. B. 13. c. 8. §. 5. EUSEB. I. 4. c. 15. CHRYS. Hom. 40. in Juvent. THEOD. Sermon. 8. de Martyr.

The Christians were accused by their enemies of paying a sort of divine worship to the Martyrs. Of this we have an instance in the answer of the Church of Smyrna to the suggestion of the Jews, who, at the martyrdom of Polycarp, desired the Heathen judge, that he would not suffer the Christians to carry off his body, lest they should leave their crucified Master, and worship this man in his stead. The answer to this suggestion was: 'We can neither forsake Christ, nor worship any other. For we worship him, as being the Son of God: but the Martyrs, as the disciples and followers of the Lord, we love with a due affection, for their great love of their own King and Master.' A like answer was given at the martyrdom of *Fruetus* in Spain. For, when the Judge asked Eulogius his deacon, whether he would not worship *Fruetus*? as thinking, that, though he refused to worship the heathen idols, he might yet be inclined to worship a Christian Martyr; Eulogius plainly replied, 'I do not worship *Fruetus*, but him whom *Fruetus* worships.' BINGHAM, ubi supra, B. 3. §. 2. EUSEBIUS, I. 4. c. 15. BARON. An. 262.

The Primitive Christians assigned great privileges to the Martyrs: that upon their death they were immediately admitted to the Beatific Vision, while other souls waited for the day of judgment to complete their happiness: that God would grant chiefly to their prayers the hastening of his kingdom, and the shortening the times of persecution: that they should have the greatest share in the resurrection of the Just, which is called the *first Resurrection*: that their souls should receive no hurt or prejudice from the general conflagration, when others less perfect shall be purged by that universal fire from the dross they have contracted in life: and that martyrdom supplied the grace conveyed both by Baptism and the Eucharist, and entitled men to all the benefits of those sacraments, without partaking of them.

Some ignorant Painters drew several of the Martyrs carrying their heads in their hands. This is thought to be occasioned by an expression of St Chrysostom, who, pronouncing a panegyric Oration on some Martyrs at Antioch, exhorted the people to visit and embrace their tombs, being assured, that these saints, carrying in their hands, and presenting to God, their heads, which had been cut off for his sake, could not fail obtaining from him whatever they desired. TILLEM. Hist. Eccles. T. 7. p. 388.

Such churches as were built over the graves of the Martyrs, and called by their names, to preserve the memory of their sufferings, were distinguished by the titles of *Martyrium*, *Confessio*, or *Memoria*. Thus Eusebius observes of Constantine, that De vit. Const. l. 3. c. 48.



that he adorned his new city Constantinople with many *Oratories* and ample *Martyries*, by which he at once did honour to the memory of the Martyrs, and as it were consecrated his city to the God of the Martyrs. And from that time the term *Martyry* was always used to signify such churches; the most remarkable of which was that, which Constantine built on Mount Golgotha, in memory of the passion of Jesus Christ, the great Martyr of his own Religion; and from thence called *Martyrium Salvatoris*, the *Martyry of our Saviour*.

**S. MARY MAGDALEN'S DAY.** A festival of the Romish Church, observed on the 22d of July.

St Mary Magdalen has a particular reverence paid to her in Provence, in France, where is a famous grotto, in which solitude we are told she lived during thirty years. That part of it, where she is said to have wept and bewailed the disorders of her youth, is enclosed with iron rails, and torches burn therein night and day to her honour. Near this is to be seen the holy pillar, to which the angels raised this holy woman seven times a day.

At the reformation of our Liturgy, the festival of St Mary Magdalen, in our Church, was discontinued, it appearing dubious to the Reformers, as it still does to many learned men, whether the woman, mentioned in the Gospel for the day, was Mary Magdalen, or not.

**MARY** (*The VIRGIN*.) See *PURIFICATION of the VIRGIN MARY*.

BALDÆUS,  
Idolatriy of  
the East-  
Indians,  
P. 2. c. 15.

**MASAUPASA.** A famous fast among the East-Indian Pagans. The name is derived from *Masa*, which, in the Malabarian language, signifies a *Mouth*, and *Upada* a *Fast*. It is the most sacred of all their fasts, and begins with the last day of October.

Such as keep this fast, having first washed and dressed themselves very clean, repair to the Pagode, or temple, of the god *Vishnum*; and, the next morning, having changed their cloaths, go round the temple 101 times, and the most devoted 1001 times. They repeat the same ceremony every day, during the whole Months of November and December, always muttering to themselves the words *Naraina* and *Aquanama*. All this while they must eat nothing but milk and eggs, must not so much as look upon a woman, nor think or speak of any thing but what relates to *Vishnum*.

The next year they perform the same devotion, beginning with the first day of December, and continuing 'till the tenth day of January, in all forty days. The third year, they begin with the first of January, and end with the tenth of February; and so on for nine years longer, 'till the number of twelve years is completed; after which they receive a general pardon for all their sins.

**MASCHIL** [*Hebr.*] A *Title*, or *Inscription*, at the head of several of the *Psalms* of David, and others, in the *Book of Psalms*. Thus Psalm XXXII is inscribed

*A Psalm of David, Maschil.*

And *Psalm XLII.*

*To the chief Musician, Maschil, for the sons of Korah.*

The word *Maschil*, in the Hebrew, signifies *he that instructs*, or makes to understand; though some interpreters take it for the name of a musical instrument. Some of the Rabbins believe, that, in repeating the *Psalms*, which have this inscription, it was usual to add an *interpretation* or explication to them. Others, on the contrary, think, it shews the clearness and perspicuity of the *Psalm*, and that it has no need of a particular explication. The most probable opinion is, that *Maschil* means no more than *an instructive song*.

**MASS.** In French, *La Messe*: In Latin, *Missa*. The Romanists understand, by this word, the Office, or Prayers, used at the celebration of the *Eucharist*; or, in other words, the consecrating the bread and wine into the body and blood of Christ,



Christ, and offering them, so transubstantiated, as an expiatory sacrifice for the quick and the dead. See TRANSUBSTANTIATION.

Whoever considers, that the *Missa* of the antient Church did not denote any particular part, but was a general name for every part of divine service, will observe how shamefully the Romish Church has abused that term under the modern appellation of *Mafs*. See MISSA.

The Romish doctrine of the *Mafs* is fully explained in these words: ‘ Men Relig. Cerem.  
Of the Mafs. every day standing in need of a sacrifice, as well for acknowledging God’s absolute power, as for obtaining of him the remission of their sins, would be incapable of offering him a victim, that would do honour to his sovereign Majesty, and expiate their crimes, had not Jesus Christ given himself to them, and for them, in the *sacrifice of the Mafs*. God cannot reject the Hoste, since his Son, the object of his tenderness, is therein offered up to him. There is this difference between the *bloody sacrifice* of the *cross*, and the *unbloody sacrifice* of the *Mafs*; that, in the former, Jesus Christ offered himself for mankind, without their either offering him, or themselves with him; but, in the *Mafs*, Jesus Christ offers himself, and is offered by mankind: the Church offers him up to God, and herself with him.’

As the *Mafs* is, in general, a representation of the Passion of our blessed Saviour; so every action of the priest, and every particular part of the service, is supposed to allude to particular circumstances of the Passion. The reader may not be displeased to see here the conformity of the ceremonies of the *Mafs* with our Saviour’s Passion. They consist of thirty-five different actions, as follows.

- |   |   |   |
|---|---|---|
| 1. The Priest goes to the Altar.  | Jesus Christ goes to the garden of Olives.                        | <i>Explicat. des<br/>cerem de la<br/>Messe.</i> |
| 2. The Priest begins <i>Mafs</i> .  | Jesus Christ goes to Prayer.                                      |   |
| 3. The Confession.  | Jesus Christ’s agony in the garden.                               |   |
| 4. The Priest kisses the Altar.   | Jesus Christ betrayed by a kiss.                                  |   |
| 5. The Priest goes to the Epistle-side of the Altar.  | Jesus Christ taken and bound.                                     |   |
| 6. The <i>Introite</i> .  | Jesus Christ carried before Annas.                                |   |
| 7. The Priest says the <i>Kyrie Eleeson</i> thrice.   | St Peter denies his Master thrice.                                |   |
| 8. The Priest, turned towards the people, says, <i>Dominus vobiscum</i> , i. e. <i>the Lord be with you</i> . | Jesus Christ, turning and looking upon Peter, causes him to weep. |   |
| 9. The Priest reads the Epistle.  | Jesus Christ accused before Pilate.                               |   |
| 10. The Priest repeats with a low voice, <i>Munda cor</i> . i. e. <i>cleanse our heart</i> .                  | Jesus Christ, accused before Herod, answers nothing.              |   |
| 11. The Priest reads the Gospel.  | Jesus Christ sent back from Herod to Pilate.                      |   |
| 12. The Priest uncovers the chalice.  | Jesus Christ stripped, to be scourged.                            |   |
| 13. The Oblation of the Hoste.  | Jesus Christ tied to a pillar, and scourged.                      |   |
| 14. The Priest covers the chalice.  | Jesus Christ crowned with thorns.                                 |   |
| 15. The Priest washes his hands.  | Pilate, washing his hands, declares Jesus innocent.               |   |
| 16. The Priest, turned towards the people, says, <i>Orate Fratres</i> , i. e. <i>Let us pray</i> .            | Jesus Christ cover’d with a purple robe.                          |   |
| 17. The Priest says the <i>Preface</i> .  | Jesus Christ condemned to be crucified.                           |   |
| 18. The Priest, joining his hands, prays for the living Faithful.   | Jesus Christ, carrying his cross, goes to die, that we may live.  |   |
| 19. The Priest covers with a cloth the Hoste and the chalice.   | St Veronica presents her handkerchief to Jesus Christ.            |   |
| 20. The Priest makes the sign of the Cross over the Hoste and chalice.  | Jesus Christ nailed to the cross.                                 |   |
| 21. The Priest adores the Hoste, before elevating it.   | Jesus Christ lifted up on the cross.                              |   |
| 22. The Priest elevates the chalice.  | The blood of Jesus Christ poured out on the cross.                |   |



- |  |  |
|--|--|
| 23. The Priest says the <i>Memento</i> , for the faithful that are dead.                                       | Jesus Christ prays for his enemies.                                |
| 24. The Priest repeats <i>Nobis quoque peccatoribus</i> , i. e. <i>likewise for us sinners</i> .               | Jesus Christ promises the good thief Paradise.                     |
| 25. The <i>Lord's Prayer</i> .   | Jesus Christ bids the Virgin look upon St John as her son.         |
| 26. The Priest breaks the Hoste.   | Jesus Christ gives up the ghost.                                   |
| 27. The Priest puts a little bit of the Hoste into the chalice.  | Jesus Christ descends into Hell.                                   |
| 28. The Priest, striking his breast, repeats the <i>Agnus Dei</i> .  | The Disciples, returning from the crucifixion, beat their breasts. |
| 29. The Priest communicates.   | Jesus Christ buried.   |
| 30. The Priest makes the ablution.   | The body of Jesus Christ embalmed.                                 |
| 31. The <i>Post-Communion</i> .  | The resurrection of Jesus Christ.                                  |
| 32. The Priest, turned towards the people, says, <i>Dominus vobiscum</i> , i. e. <i>the Lord be with you</i> . | Jesus Christ appears to his mother and his Disciples.              |
| 33. The concluding Prayers.  | Jesus Christ visits, and instructs his Disciples, 40 days.         |
| 34. The Priest, turned towards the people, says, <i>Ite, Missa est</i> , i. e. <i>Go, it is finished</i> .     | Jesus Christ ascends into heaven.                                  |
| 35. The Priest gives the blessing.   | Jesus Christ sends the Holy Ghost on his Apostles.                 |

The different postures observed during the Mass are no less significant. Kneeling is a sign of the pious Christian's humiliation and repentance. Standing shews the confidence with which we ought to address our prayers to God, and the courage with which we ought to execute his will. Lastly, Sitting represents the steadiness and resolution necessary for persevering in our duty.

CASAL. de  
ritibus.  
CASSAND. de  
rebus Liturg.

There are a great number of different, or occasional, Masses, in the Romish Church; many of which have nothing peculiar in them but the name. Such are, The *Masses* of the *Saints*; That of *St Mary of the Snow*, celebrated on the 5th of August; That of *St Margaret*, patroness of lying-in women; and that of the Feast of *St John Baptist*, at which are said three Masses, on account of the triple mystery to be found in the life of that Saint, viz. Baptism, the *Nazareat*, and the quality of forerunner of Jesus Christ. Such likewise is the Mass of the *Innocents*, at which the *Gloria in excelsis*, and the *Alleluiah*, are omitted, and it being a day of mourning, the altar is of the violet colour.

Some French Saints have lost their Masses, by authority of Pope Pius V, and Clement VIII. For instance, St Bigobert, St William, St Maur, St Bonet, &c. are degraded, to make room for some Italian Saints.

As to *ordinary Masses*, there are some, which are said for the Christian's soul, and contribute to fetch him out of Purgatory, or at least to ease him there. Whosoever has his salvation at heart, must never forget this point. A necessary fund must be left by will to the Curate, to rescue him from the everlasting pains he has merited. In Spain, Portugal, and Italy, it often happens, that the souls of the faithful are the first heirs of the wealth they leave behind them in this world. The dying man sometimes bequeaths twenty or thirty thousand Masses to his soul, charging the pastor, in whom he confides most, to remit this stock to him in the other world, immediately after his departure out of this. There are likewise *private Masses*, said for strayed or stolen goods, or cattle; for health, for travellers, for returning God thanks, &c. All these Masses go under the common name of *votive Masses*. That said at sea is called *Dry Mass*, the cup being retrenched, for fear of spilling the consecrated wine by the ship's motion.

The general division of Masses is into *High* and *Low*. *High Mass*, called also *Grand Mass*, is that sung by the Choiristers, and celebrated with the assistance of a Deacon and a Subdeacon. *Low Mass* is that, wherein the prayers are barely rehearsed, without any singing, and performed without much ceremony, or the assistance of a Deacon and Subdeacon.



When *Highb Mass* is performed *episcopally*, or by a Bishop, it is attended with more ceremony and magnificence than usual. On this occasion, the faithful find great mysteries in every part of his Lordship's ornaments. The *Stole* represents the yoke of the Gospel. The *Dalmatica*, which is in the form of a Cross, signifies that we must be crucified to this world. The *Albe* is an emblem of purity or innocence. The *Episcopal Ring* points out the Bishop's spiritual marriage with the Church; the *Crook* his paternal authority; and so on.

But the most ceremonious of all, is that wherein the Pope himself officiates. These *Papal Masses* differ in several things from those celebrated by Cardinals, or other Prelates. For, in the first place, though his holiness consecrates at the Altar, he receives the Communion sitting on his throne. Several reasons are given for this; particularly it is said, that the Altar represents the Hall, where our Lord at supper instituted the unbloody sacrifice of his body; but the throne of the holy Father represents the Cross of Jesus Christ, and the Pope's communicating the bloody sacrifice of our Lord. A man must exert the utmost strength of imagination, to find out, that the Pope seated on the throne, and laden with the pontifical ornaments, is a representation of Jesus Christ on the cross, covered with disgrace and ignominy.

In the next place, when the Pope officiates, two Gospels are sung, one in Greek, and the other in Latin. His holiness sucks the consecrated wine out of the chalice through a little golden pipe. This custom was formerly introduced by the Clergy, in giving the Communion to the Laity, through a superstitious fear, lest any the least drop of our Saviour's blood should be spilt through the carelessness or clumsiness of the people. But the golden pipe is at present reserved only for the Pope's communicating. On this occasion, the holy father scatters amongst the congregation indulgences of many years, and some scores of pardons. We must not omit, that, after the ceremony is finished, his holiness is presented with a purse, containing 25 *Julio's*, antient money, *pro bene cantatâ missâ*, i. e. for singing Mass well.

When *Masses* are said for the *dead*, the altar is put in mourning, and the only decorations are, a cross in the midst of six yellow wax lights. The dress of the celebrant, and the very Mass-book, are black. Many parts of the office are omitted, and the people are dismissed without the benediction. If the Mass be said for a person distinguishable for his rank or virtues, it is followed with a funeral oration. They erect likewise a *Chapelle ardente*, that is, a representation of the deceased, with branches and tapers of yellow wax, either in the middle of the church, or near the deceased's tomb; where the priest pronounces a solemn absolution of the deceased.

The antient Romans had their *Inferiæ*, or services for the dead; and this practice crept very early into the Christian Church: for, in the second century, we find publick prayers offered up for the soul of Constantine the great. And from hence arose the present corrupt practice of *Masses for the dead* (introduced about the sixth century) so lucrative and beneficial to the Romish Clergy.

It is a question among them, whether it be proper or allowable for the same person to celebrate Mass more than once in the same day. They have the authority of Pope Leo for the affirmative, and that of several Councils for the negative.

There is still a farther distinction of Masses, taken from the countries, in which they are, or have been, used. Thus the *Gothic Mass*, in Spain, is that in use among the Goths, when they were masters of that country, and which is still kept up at Toledo and Salamanca. It is called *Missâ Mozarabum*, because the christians were then denominated *Mozarabes*, that is, *mixed with the Arabians*, who had conquered Spain. The *Gallic Mass* is that used by the antient Gauls, before *Charlemagne*. The *Ambrosian Mass* is that composed by St Ambrose, and used only at Milan, of which city he was Bishop. Lastly, The *Roman Mass* is that used by the Church of Rome, and now by almost all other churches of the Romish Communion.

The *Missâ præsanctificatorum*, or *Mass of the præsanctified*, is peculiar to the BONA, Rer. Liturg. l. i. c. 15. *Greek Church*. In this Mass, there is no consecration of the elements; but, after singing some hymns, they receive the bread and wine, which was before consecrated. This Mass is performed all Lent, excepting Saturdays, Sundays, and the Annuntiation. The priest counts upon his fingers the days of the ensuing week, upon which he is to celebrate, and cuts off as many little pieces of bread, at the altar, as he is to say Masses; and, after having consecrated them, steepes them in wine; and then puts them



them in a box ; out of which, upon every occasion, he takes some of it with a spoon ; and putting it in a dish, sets it upon the altar. For this custom they alledge the 52d canon of the Council of Trullo. See E U C H A R I S T.

AUGUST. de Hæref. c. 57. MASSALIANS. Christian Heretics, which sprung up in the reign of the emperor Constantius, about the year 361.

THEOD. Hæret. fab. l. 4. This sect took its rise from some Mesopotamian monks, who left off all kind of manual work, which made a considerable part of the monastic discipline, to dedicate themselves wholly to prayer, which they thought alone sufficient instead of all other good works. They had several followers, who embraced this notion, and thereby formed a sect ; which however spread no farther than Mesopotamia and Syria, because of the general opposition it met with. They were called *Massalians* from a Hebrew word, which signifies *Prayer*, and *Euchites* from a Greek word of the same import.

The *Massalians* taught, that prayer roots out sins, which were but pared off by baptism, as hairs are by a razor : that men have two souls, a celestial and a diabolical, the latter of which is driven out by prayer. They pretended to prophecy, and affirmed that they could see the Trinity with their corporeal eyes. They believed, that the Holy Ghost descended visibly upon them, especially at the time of their ordination, when they trod the devil under foot, and danced upon him. They forbade giving alms to any but those of their own sect : they pretended to dissolve marriages, and persuaded children to leave their parents, to follow them. They wore long hair like women, and dressed themselves in magnificent robes.

The emperor Theodosius published an edict against them ; after which they were frequently restored to the Communion of the Church, and as often returned to their errors. Wherefore, in a Council of Bishops, held *Ann.* 427, it was ordered, that the *Massalians*, by reason of their frequent relapses, should no more be admitted to communion, whatever promises of repentance they should make.

St Epiphanius distinguishes two sorts of *Massalians*, the antient and the new. The new are those we have been speaking of. The antient, according to that author, were neither Jews, Christians, nor Samaritans, but meer Gentiles, who, acknowledging several gods, yet adored only one, whom they called *Almighty*. They had oratories, in which they assembled, to pray, and sing hymns. Scaliger thinks, that Epiphanius means, by this description, nothing more than the antient sect of the *Essenes*.

MASSORA [*Hebr.*] In English, *Tradition*. So the Jews call the criticisms of their Doctors on the Hebrew text of the Bible. Buxtorf, who followed this study several years, defines it to be, ‘ A critical doctrine upon the Hebrew text, ‘ invented by the antient Jewish Doctors, whereby they have counted the verses, ‘ words, and letters of the text, and observed all the diversities in them, the better ‘ to preserve the true reading from all manner of change.’ For this reason the Rabbins call it *Pirke Avoth*, the *Hedge*, or inclosure, of the *Law*. The *Mohammedans* have used the same precaution as to the *Koran*, and perhaps in imitation of the *Jews*.

The invention of the *Massora* began some time before the *Talmud*, but was not perfected, and collected into a body, till a long time after. The matter of it, as we at present have it, consists of divers critical remarks, made by the Rabbins, at different times, on the verses, words, letters, and vowel points, of the Hebrew text.

The authors of the *Massora* are called *Massorets*, or *Massorites*. They were the first, who distinguished the books of the Scripture into verses, and marked the number of the verses, and of the words and letters in each verse. They likewise marked those verses, where they thought something was forgot ; those words, which they believed to be changed ; and those letters, which they thought to be superfluous. They particularly noted the repetitions of the same verses ; the different reading of the words, which are redundant or defective ; the number of times that the same word is found in the beginning, middle, or end of a verse ; the different significations of the same word ; the conjunction or agreement of one word with another ; which letters are pronounced ; which are turned upside down, and which hang perpendicular ; and the number of each. They invented likewise the Vowel-points and Accents, and made divers critical remarks upon the punctuation.



F. Simon has given a specimen of the *Massora*, from a manuscript copy he saw; which is as follows.

‘ There are, in *Genesis*, 12 *Parascioths*, or great sections. There are 43 of those, which are called *Sedarim*, or orders. There are 1534 verses, 20713 words, 78100 letters; and the very middle of the book consists of these words, *Vel al barveba tibieb*, ch. 27. v. 40. Critical History, B. i. c. 26.

‘ *Exodus* has 11 *Parascioths*, 33 *Sedarims*, 1209 verses, 63467 letters; and these words *Elohim lo Tekallel*, ch. 22. v. 27. are in the very middle of the book.

‘ There are, in *Leviticus*, 10 *Parascioths*, 25 *Sedarims*, 859 verses, 11902 words, 44989 letters; and these words, *Vebannogea bibesar*, ch. 15. v. 7. are the middle words.

‘ *Numbers* has 10 *Parascioths*, 33 *Sedarims*, 1288 verses, 16707 words, 62529 letters; and these words, *Ve baia-is asher ebekar*, ch. 17. v. 5. are the middle words.

‘ There are, in *Deuteronomy*, 10 *Parascioths*, 31 *Sedarims*, 9055 verses, 16394 words, 54892 letters; and the middle words of this book are, *Ve Ascita Alpi Hadavar*, ch. 17. v. 10.’

It cannot be denied, that the labour of the *Massorets* was exceeding great: but the learned are divided, whether it was as useful as great. Rabbi Eben-Ezra compares it to the labour of a person, who spends his time in numbering the pages of a book of physick, without making any use of the medicines prescribed in it. And Dr Prideaux calls these Jewish Doctors ‘ a monstrous trifling sort of men, whose criticisms went no higher than—such poor and low observations, as are not worth any man’s reading and taking notice of.’ On the other hand *Cunæus* sets a high value on the labours of these men, to whose unwearied diligence and infinite pains we owe, that not one tittle of the Bible is lost. Connect P. 1, De Rep. Hebr. l. 1, 2, 18.

The *Massora* is written in *Chaldee*, and originally divided into *great* and *small*. The great is partly on the top and bottom of the margins of the text, and sometimes in the margin underneath the Commentaries; and partly at the end of the Bible; which occasions the distinction of the Grand *Massora* into the *Massora* of the text, and the *final Massora*. The *little Massora* is written sometimes on the inner, and sometimes on the outer, margin of the Bible. It is an abridgment of the great *Massora*, written in small characters, with many contractions, symbolical words, and citations of scripture by one word only of the text.

Some among the Jews ascribe the original of the *Massora* to Moses himself, and pretend, that he communicated to the elders of Israel the manner of reading and explaining the sacred text. Others refer the beginning of it to Ezra, and the members of the great synagogue, who lived in his time. Lastly, others carry the rise of it no higher than the Vth century of the Church, and ascribe the invention of it to the masters of the school of Tiberias. But Isaac Vossius affirms, that he had seen more than two thousand Hebrew manuscripts, and none of them with the pointed vowels, that were more than six hundred years old. And it is probable, this invention has been in use only since the Jews began to have Grammars of their language, which was in the IXth century. De LXX Interpr.

MASSORETS, or MASSORITES. Jewish Doctors, authors of the *Massora*. See the preceding article.

The college of the *Massorets* ended about the year 330 before Christ, having lasted about 130 years. The last of these Doctors was Simon the *Just*, who went to meet Alexander the Great, in his pontifical robes, together with Jaddus the high priest, when that prince was coming to besiege Jerusalem.

MATINS. See SERVICE (DIVINE).

MATRALIA [Lat.] A Festival of the ancient Romans, observed on the third of the Ides of June, by the Roman Ladies, in honour of the goddess *Matuta*.

Ite, bonæ matres (vestrum Matralia festum)  
Flavaque Thebanæ reddite liba Deæ.

OVID. Fast.  
l. 6. v. 475.

Ye Matrons (for to you belongs the day)  
Your offering to the Theban Goddess pay.

See MATUTIA.



MATRIMONY. *See* MARRIAGE.

MATRONALIA. [*Lat.*] A Festival of the antient Romans, observed on the Kalends of March, in honour of the god Mars. It was celebrated by the Ladies, or *Matrons*; from whence it had it's name.

There are two reasons given for the institution of this Festival. The first is, the Peace, which was concluded between the Romans and Sabins by the mediation of the women. The other is, because Ilia, the mother of Romulus, was got with child by the god Mars. That Deity (in Ovid) assigns both these causes.

OVID. Fast.  
l. 3. v. 231.

An, quia committi strictis mucronibus ausæ  
Finierant lachrymis Martia bella suis;  
Vel quod erat de me feliciter Ilia mater;  
Rite colunt matres sacra diemque meum?

*Is it, because, when rang'd the battle stood,  
The matrons rush'd between, and sav'd their kindred blood;  
Or that fair Ilia, clasp'd in my embrace,  
Bore the greater founder of the Roman race;  
That hence to me these festal honours shine,  
And matrons in the solemn service join?*

The Festival of the *Matronalia* was to the Roman Ladies, what that of the *Saturnalia* was to their husbands. At this time, they served their women-slaves at table, and received presents from their husbands. *See* SATURNALIA.

S. MATTHEW THE EVANGELIST'S DAY. A festival of the Christian Church, observed on the 21st of September.

Luke v. 27.

Matth. x. 3.

Ib. ix. 9.

Ib. ix. 10,  
11, &c.

S. Matthew, the son of Alpheus, was also called *Levi*. He was of Jewish origin, as both his names discover, and probably a Galilean. Before his call to the apostolate, he was a *Publican* or *Toll-gatherer* to the Romans; an office of bad repute among the Jews, on account of the covetousness and exaction of those, who managed it. St Matthew's office particularly consisted in gathering the customs of all merchandize that came by the sea of Galilee, and the tribute that passengers were to pay who went by water. And here it was that Matthew sat at the *Receipt of Custom*, when our Saviour called him to be a disciple. It is probable, that, living at Capernaum, the place of Christ's usual residence, he might have some knowledge of him before he was called.

Matthew immediately expressed his satisfaction, in being called to this high dignity, by entertaining our Saviour and his disciples at a great dinner at his own house, whither he invited all his friends, especially those of his own profession, hoping, probably, that they might be influenced by the company and conversation of Christ.

St Matthew continued with the rest of the Apostles 'till after our Lord's Ascension. For the first eight years afterwards, he preached in Judæa. Then he betook himself to propagating the Gospel among the Gentiles, and chose Ethiopia as the scene of his apostolical ministry; where it is said he suffered martyrdom, but by what kind of death is altogether uncertain. It is pretended, but without any foundation, that Hyrtacus, king of Ethiopia, desiring to marry Iphigenia, the daughter of his brother and predecessor Æglippus, and the Apostle having represented to him that he could not lawfully do it, the enraged prince ordered his head immediately to be cut off.

Ad. ann. 954.

Baronius tells us, the body of St Matthew was transported from Ethiopia to Bithynia, and from thence was carried to *Salernum* in the kingdom of Naples in the year 954, where it was found in 1080, and where Duke Robert built a church bearing his name.

This Apostle is author of one of the four Gospels, inscribed with his name. *See the following article.*

S. M A T-



## S. MATTHEW'S GOSPEL. A canonical book of the New Testament.

See the preceding article.

St Matthew wrote his Gospel in Judæa, at the request of those he had converted. It is thought he began this work about the year 41, eight years after our Saviour's resurrection. Irenæus thinks, he wrote it whilst St Peter and St Paul were preaching at Rome. It was written (according to the testimony of all the antients) in the Hebrew, or Syriac language, which was then common in Judæa.

This *Hebrew* or *Syriac* Gospel of St Matthew was in use a long time among the Jews, who had been converted to Christianity: and, when they retired to *Pella*, some time before the Romans laid siege to Jerusalem, they carried it thither with them. From thence this Gospel was diffused into *Decapolis*, and into all the countries on the other side of Jordan, where the judaizing Christians still made use of it, in the time of Epiphanius, and Eusebius of Cæsarea. But these Christians added several particulars to it; and afterwards the *Ebionites* corrupted it by additions and omissions, in so much that, in Origen's time, the Hebrew Gospel of St Matthew no longer passed for authentic, and Eusebius ranks it among the spurious writings.

Here is an example or two of the corruptions of this Gospel. It is there said, that the man, to whom Christ said, *Sell all that thou hast, and give to the poor, and come follow me*, went away *scratching his head*. And Jesus Christ is made to say; *My mother the Holy Ghost has taken me by one of my hairs, and has set me upon the high mountain of Tabor*.

The true *Hebrew* Gospel of St Matthew is no longer in being any where, as far as can be discovered. Those printed by *Sebastian Munster*, and *du Tillet*, are modern, and translated into Hebrew from the Latin or Greek.

The *Greek* Version of St Matthew's Gospel, and which at this day passes for the original, is as old as the apostolical times. The author is unknown. Some ascribe it to St Matthew himself; others to St James the less, Bishop of Jerusalem; others to St John the Evangelist, or to St Paul, or to St Luke, or to St Barnabas.

As to the *Latin* translation, it is agreed, that it was made from the Greek, and that it is almost as antient as the Greek itself. But the author of it is as much unknown, and it is no less difficult to discover the time or occasion of this version.

St Matthew, in his Gospel, had this chiefly in view; to shew us the royal descent or genealogy of Jesus Christ, and to represent to us his life, and conversation among men. No one of the Evangelists enters so far into the particulars of the actions of Jesus Christ, or has given so many rules for the conduct of life, and so many lessons of morality. If we compare him with the other three Evangelists, we may observe a remarkable difference in the order and succession of our Saviour's actions, from ch. iv. 22. to ch. xiv. 13. Some have imputed to meer chance this variation in St Matthew, and others to choice and design. However this matter be, it can be no prejudice to the truth of the facts, which are the essential part of the Gospel; and as to the order of time, the sacred authors are not always solicitous to follow it exactly.

For the character of St Matthew as a writer, take the words of a modern author. 'St Matthew has all the characters of a good historian, truth and impartiality, clearness of narration, propriety and gravity of language—He is grave without formality or stiffness; plain with dignity; and agreeably copious and full in his relation of our Lord's most divine discourses, and healing works of wonder.'

Eusebius relates, that *Pantenus*, a Christian Philosopher, who lived at Alexandria about the year of Christ 184, found, in the Indies, a Gospel of St Matthew, which was said to have been carried thither by St Bartholomew. In the year 488, there was found, in the isle of Cyprus, upon the breast of the body of St Barnabas, a copy of St Matthew's Gospel, written by St Barnabas's own hand upon a sort of wood very hard and precious. In the III<sup>d</sup> century, Count Joseph found, at Tiberias, an Hebrew copy of St Matthew's Gospel, in a private place, where the Jews kept also the Gospel of St John, and the Acts of the Apostles, translated from Greek into Hebrew.

There are certain apocryphal works ascribed to St Matthew; as, the book of the *Infancy* of *Jesus Christ*, condemned by Pope Gelasius; and an *Ethiopic Liturgy*, imputed to him by the *Ebionites*.

EUSEBIUS,  
1. 3. c. 24.  
IREN. 1. 3.  
c. 1.

HIERON.  
adv. Pel. 1. 3.  
c. 1.  
EPIPH.  
Hæres. 29.  
c. 7.  
EUSEB. 1. 3.  
c. 25.  
ORIG. in Mat.  
Hom. 3.

GROT. Com.  
ment. in  
Matth. init.

MILL. Proleg  
1236.

AUGUST. de  
Consens.  
Evang. 1. 1.  
AMBROS.  
Præf. in Luc.

BLACK-  
WALL,  
Sacred Clas-  
sics defended,  
V. 1. p. 290.

THEODOR.  
Lect. 1. 2.

EPIPH.  
Hæres. 36.  
n. 6.



St MATTHIAS'S DAY. A festival of the Christian Church, observed on the 24th of February.

Acts i. 25,  
&c.

St Matthias was an Apostle of Jesus Christ, but not of the number of the twelve, chosen by Christ himself. He obtained this high honour upon a vacancy, made in the college of the Apostles by the treason and death of Judas Iscariot. The choice fell on Matthias by lot; his competitor being Joseph called Barsabas, and surnamed *Justus*.

HIERON. de  
Script. Eccles.

Matthias was qualified for the apostleship, by having been a constant attendant upon our Saviour all the time of his ministry. He was, probably, one of the seventy disciples. After our Lord's resurrection, he preached the Gospel first in Judæa. Afterwards it is probable he travelled eastward, his residence being principally near the irruption of the river *Apfarus* and the haven *Hyffus*. The barbarous people treated him with great rudeness and inhumanity; and, after many labours and sufferings in converting great numbers to Christianity, he obtained the crown of martyrdom; but by what kind of death, is uncertain.

They pretend to shew the relics of St Matthias at Rome; and the famous Abbey of St Matthias near Treves boasts of the same advantage; but perhaps both without any foundation.

SEFROM. 1. 3.

There was a Gospel ascribed to St Matthias; but it was universally rejected as spurious. Clemens Alexandrinus relates a saying of his, of great use in the life of a Christian. It is this: 'We ought to mortify and subdue the flesh, and maintain a continual opposition to it, by granting it nothing whereby its irregular and sensual desires may be gratified; but, on the contrary, we should nourish and fortify our souls with faith and divine knowledge.'

The observation of this festival, among us, has been attended with some confusion. The Common-Prayer-Book of Queen Elizabeth directs, that, in Leap-years, an intercalary or additional day shall be added between the 23d and 24th days of February. Hence St Matthias's day, which, in common years, was observed on the 24th of February, was, in Leap-years, observed on the 25th. But, in the review of our Liturgy, it was thought more proper to add a 29th day to February. So that now, there being no variation of the days, this festival must always keep to the 24th day. But notwithstanding the case is so clear, some Almanack-makers continued to follow the old custom, which occasioned the day to be variously observed. Archbishop Sancroft decided the matter by an injunction, *Feb. 5. 1683*, requiring 'all Vicars and Curates to take notice, that the feast of St Matthias is to be celebrated, not upon the 25th of February (as the common Almanack-makers boldly and erroneously set it) but upon the 24th of February for ever, whether it be Leap-year, or not, as the Calendar in the Liturgy, confirmed by act of uniformity, appoints and enjoins.'

MATUTA. A Pagan goddess of the antient Romans. The Greeks called her *Leucothea*.

OVID. Fast.  
l. 6. v. 545.

*Leucotheë Graiis, Matuta vocabere nostris.*

Ibid. v. 481,  
&c.

Leucothea is the same as *Ino*, the daughter of Cadmus and Harmonia, and wife of Athamas king of Thebes. Her story is at large related by Ovid.

*Matuta* was invoked by the Romans, especially the women, in favour of the children of their brothers and sisters. They were careful not to address this goddess for their own offspring, because *Ino* was unfortunate in her children.

Ibid. v. 559.

*Non tamen hanc pro stirpe sua pia mater adoret;  
Ipse parum felix visa fuisse parens.*

King Servius Tullus built a temple, at Rome, to the goddess *Matuta*, on the third of the Ides of June.

Ibid. v. 479.

*Hæc ibi luce ferunt Matutæ sacra parenti  
Sceptraferas Servi templa dedisse manus.*



No women-slaves were suffered to enter into her temple, on account of the jealousy Ino had entertained of her husband Athamas, who carried on a private intrigue with one of her women servants.

*Una ministrarum solita est, Cadmei, tuarum  
Sæpe sub amplexus conjugis ire tui.  
Improbis hunc Athamas furtim dilexit —  
Hoc est cur odio sit tibi serva manus.*

Ibid. v. 553.

This goddess had a temple at *Satricum*, a city of the *Volsci*, in Italy. When this city was burnt by the Latins, in the year of Rome 377, the temple of *Matuta*, by accident, escaped the fire; and this gave rise to the fable of a voice, which came from the temple, and affrighted with terrible menaces those who were burning the town. Liv. l. 6.

The festival of this goddess was called *Matralia*. See MATRALIA.

**MAUNDY-THURSDAY.** In the Christian Church, is the Thursday in Passion-Week, or the week before Easter.

It is called *Maundy* or *Mandate Thursday* (*Dies Mandati*) from the *Commandment*, which our Saviour gave his Apostles to commemorate him in the Lord's Supper, which he this day instituted, after the celebration of the Passover: or, as some think, from that new Commandment, which he gave them, to love one another, after he had washed their feet in token of the love he bore them.

On this day, in the primitive Church, the Eucharist was always administered; and on this day, the Penitents, who were expelled on Ash-wednesday, were received again into the Church. The church-doors used to be all set open on this day, to signify, that penitent sinners, from all quarters of the world, should be received to mercy and the Church's favour.

The humility of our blessed Saviour, in washing his disciples feet, is, on this day, commemorated by most Christian kings; who wash the feet of a certain number of poor persons, not with their own royal hands, but by the hands of their Lord Almoner, or some other deputy.

**S. MAUR (THE CONGREGATION OF)** An order of Religious, in France, which takes its name from St Maur, a disciple of St Benedict. They are a reform of the *Benedictines*. See BENEDICTIN MONKS. Hist. des  
Ord. Relig.  
T. 6. c. 37.

Of all the congregations of the order of St Benedict, that of St Maur is the most illustrious, and has been most serviceable to the Church. This reform began in the reign of Lewis XIII, who granted his letters patent for the erection of this new congregation in the year 1618. It was patronized by the famous Cardinal de Retz, and other great men.

The first Monastery, which submitted to this reform, was that of the *White-Mantles* at Paris; from whence it was spread all over the kingdom. Pope Gregory XV granted his Bull of approbation to this congregation, and new privileges were granted it by Urban VIII.

The Congregation of St Maur is, at present, composed of more than 180 Abbeys and Priors, and is divided into six Provinces, namely, those of France, Normandy, Burgundy, Toulouse, Bretagne, and Chezal-Benedict. In 1634, it was united to the congregation of Cluni: but this union was annulled, in 1644, by Pope Urban VIII. From that time the Congregation of St Maur has been governed by a General, two Assistants, and six Visitors, elected every three years by a general Chapter, in which the superiors of each monastery are likewise appointed.

The Novices, or Candidates for this order, are formed to piety and ceremonies during two years. Five more they spend in the study of Philosophy and Divinity. Then they pass one year, which they call the year of *Recollection*, in preparing themselves for the priesthood, by an entire application to spiritual exercises.

Besides the Monks, whose business it is to preach, administer the sacraments, &c. there are others of them, who are employed in instructing youth, particularly those of condition; for which purpose there are colleges or seminaries in all parts of the kingdom, where they are taught the *Belles Lettres*. These schools are usually in retired places, at some distance from the cities and towns. In some of the mona-



steries likewise they teach the Canon-Law, Casuistry, and the Greek and Hebrew languages: and it is in these learned schools, that so many famous writers have been formed, who have brought to light such a number of manuscripts, and published valuable editions of so many of the Fathers.

The most celebrated monasteries of this Congregation are; the Abbey of *St Germain de Pres*, founded by Childebert, Son of Clovis the Great; this Abbey has above 10000 *Livres* revenue; Casimir, King of Poland, who died in France, in 1672, was Abbot of it: the Abbey of Fescamp, the richest and noblest of the kingdom; it was built by Richard II, Duke of Normandy, and is in possession of great privileges: the Abbey of the Trinity of Vendôme, founded, in the year 1042, by Geoffrey Earl of Anjou, in memory of a vision of three stars, which he saw fall into a neighbouring fountain.

The habit of these Religious is like that of the Monks of Cluni——The learned Fathers Mabillon, and Montfaucon, were of this Congregation.

MECCA (THE TEMPLE OF). See CAABA.

FESTUS.  
VARRO.

MEDITRINA. A Pagan goddess, whom the antients believed to preside over *Medicaments*.

Her festivals were called *Meditrinalia*, in which her worshippers offered new and old wine, drinking a little of the one and the other; for they looked upon wine, moderately taken, as a special remedy and preservative against most diseases.

It is remarkable, that the antient Latins, when they drank wine at the beginning of the year, pronounced the following words by way of good omen; *Vetus novum vinum bibo, veteri novo morbo medeor*; i. e. *I drink new and old wine, as a remedy against new and old diseases*.

MEDITRINALIA. See the preceding article.

MEGÆRA. One of the *Furies*. See FURIES.

D' HERBE-  
LOT, Bibl.  
Orient.

MEGMA [*Arab.*] The Mohammedans understand by this word an assembly or council of Imams, or Doctors of the Law.

Sultan Maffoud, of the Dynastie of the Selguicides, held one for the deposition of a Caliph and the creation of another.

Saladin called a *Megma* at Cairo, to depose the Fatimites, whose Caliphate was entirely suppressed.

Mohammed, Sultan of the Khouarezmiens, assembled the greatest part of the Mussulman Doctors under his government, to depose the Caliph Nasser, and elect Termedi in his place. But the Mohammedan historians remark, that he was punished for this proceeding by the invasion Ginghizkan made upon his territories.

D' HERBE-  
LOT, Bibl.  
Orient.

MEHADOU. The name, which the Indian Brachmans or Bramins give to a kind of subaltern or inferior divinity, which God is supposed to have created before the world.

They believe, that God will make use of this divinity as his instrument, at the end of the world, to destroy all created things.

D' HERBE-  
LOT, Bibl.  
Orient.

MEKAFAT [*Arab.*] In English, *Retributions*. The Arabians understand by this word the rewards and punishments, which God has appointed for good and bad actions, in this world: and it is a proverbial saying among them, *bi mekafat jiddunia*, there is a justice in this world.

They understand likewise, by *Mekafat*, the punishment of retaliation, and the expiation of murder or the spilling of blood. They call this otherwise *Diat*, that is, *ten for ten*.

MELCHISEDECH (THE ORDER OF.) An order of priesthood, according to the scriptures of the Old and New Testament.

The first mention of Melchisedech is in Genesis (xiv. 16, 17, 18,) where it is related, that, when Abraham had rescued his brother Lot, and all his goods, out of the hands



hands of the five kings, he was met, upon his return, by Melchisedech, King of Salem, who 'brought forth bread and wine; and he was the priest of the most high God.' It is added, that he blessed Abraham, who acknowledged his priesthood, by giving him tythes of all he had taken from the enemy.

The next mention of Melchisedech is by the Royal Psalmist, who, speaking prophetically of the Messiah, says; 'Thou art a priest for ever, after the order of Melchisedech.' Psal. cx. 4.

Lastly, St Paul applies the story of Melchisedech to our Saviour, citing the very words of the Psalmist. And, in another place, he gives this account of Melchisedech. 'This Melchisedech, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace; without father, without mother, without descent; having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually.' Hebr. v. 6. &c. vii. 1, &c.

From these passages it appears, that Melchisedech, whoever he was, was a type of Jesus Christ, and his priesthood an image of our Saviour's.

Innumerable difficulties have been started upon the subject of Melchisedech. The first relates to his country, or the place where he reigned. Most authors take *Salem* to be the same as *Jerusalem*: but St Jerom places it near *Scythopolis*, where they still pretended to shew the ruins of Melchisedech's palace. He thinks, it was at this place, that Jacob arrived, after his passage over Jordan, when he returned from Mesopotamia. SUIDAS. Hieron. Ep. ad Evang. Gen. xxxviii. 18.

The next difficulty relates to his person. It is generally agreed by learned men, that, when the Apostle says, he was *without father* and *without mother*, no more is meant than that he is introduced into the history of Abraham, without acquainting us, who he was, or whence he came; when he lived, or when he died. Nevertheless some have taken St Paul's words literally, and contended, that he was not of human, but divine nature. Origen and Didymus took him to be an Angel; and the author of the *Questions on the Old and New Testament* pretended, he was the Holy Ghost, who appeared to Abraham in a human form. Apud S. August. Oper. T. 3.

About the beginning of the III<sup>d</sup> century, arose the heresy of the *Melchisedechians*, who affirmed, that *Melchisedech* was not a man, but a heavenly power, superior to Jesus Christ: for Melchisedech, they said, was the intercessor and mediator of the Angels, but Jesus Christ was so only for men; and his priesthood only a copy of that of Melchisedech. This heresy was revived in Egypt by one Hierax, who pretended, that Melchisedech was the Holy Ghost. See *HIERACIANS*.

The Arabic *Catena* upon the ninth chapter of *Genesis* makes Melchisedech to be descended from Shem by his father, and from Japheth by his mother. Heraclas, or Heraclim, his father, was, they say, son or grandson of Phaleg, and son of Heber; and his mother, named Salathiel, was daughter of Gomer, son of Japheth. Cedrenus, and others, derive Melchisedech from an Egyptian stock. They say, his father was called Sidon or Sida, and was the founder of the city of Sidon, the capital of Phœnicia. Suidas says, he was of the cursed race of Canaan; for which reason the scripture does not mention his genealogy.

The Jews and Samaritans believed Melchisedech to be the same with the patriarch Shem; which opinion has been followed by a great number of modern writers. M. Jurieu has undertaken to prove, that he is the same as Cham or Ham. It would be endless to set down all the opinions upon this matter: therefore I shall only add, that Peter Cunaus, and Peter du Moulin, have asserted, that Melchisedech, who appeared to Abraham, was the Son of God, and that the patriarch worshipped him, and acknowledged him for the Messiah. Hieron. Trad. Hebr. in Genes. Hist. des dogmes, &c. l. 1.

As the history of this Prince and Priest is so little known, it is no wonder that many fabulous accounts have been invented of him. Eutychius, patriarch of Alexandria, relates, that the body of Adam, having been embalmed according to his order, was deposited in a cave under a mountain of the children of Seth; but that Adam, before his death, had commanded that they should take away his remains from that place, and transport them to the middle of the earth: that Noah, to follow the orders of his ancestors, had preserved the bodies of Adam, and all the patriarchs, with him in the ark: that, finding himself near his death, he ordered his son Shem to take the body of Adam, to furnish himself with bread and wine for his SELDEN, de jure gentium l. 3. c. 2.



his journey, to take with him Melchisedech, the son of Phaleg, and go to the place in which an angel would shew them where to bury the first man: that Noah added this order; 'command Melchisedech to fix his residence in that place, and to live unmarried all his life-time, because God has chosen him to do service in his presence; command him, that he build no temple, nor shed the blood of birds or four-footed beasts, or any other animals; and that he offer no other oblations to God, but bread and wine.' This is the reason, according to this author, why Melchisedech, when he met Abraham, brought forth only bread and wine.

*Apud Oper.*  
*Athanas.*

A Greek author, under the name of Athanasius, relates, that Melchisedech was the son of an idolatrous king, called *Melchi*, and of a queen named *Salem*. Melchi, having resolved to offer a sacrifice to his gods, sent his son Melchisedech to fetch him seven calves. In the way, the young prince was enlightened by God, and immediately returned to his father, to remonstrate to him the vanity of his idols. Melchi in wrath sent him back to fetch the victims. While he was absent, the king sacrificed his eldest Son, and a great many other children, to his gods. Melchisedech returning, and conceiving great horror at this butchery, retired to mount Tabor, where he lived seven years, without cloaths, and fed only on wild fruits. At the end of seven years, God appeared to Abraham, and bid him go upon mount Tabor, where he should find Melchisedech. He ordered him to cloath him, and to ask his blessing; which Abraham having done, Melchisedech anointed him with oil, and they came down together from the mountain.

F. SIMON.  
*Hist. des Ord.*  
*Relig. T. I.*  
*c. 21.*

**MELCHITES.** The name, which is given to the Syriac, Egyptian, and other Christians of the Levant; who, though not Greeks, follow the doctrines and ceremonies of the Greek Church, and submit to the decisions of the Council of Chalcedon. The term *Melchites* is borrowed from the Hebrew or Syriac word *Melec*, which signifies *king*. So that *Melchites* is as much as to say *Royalists*, and is a term of reproach, given them by their adversaries, on account of their implicit submission to the edict of the Emperor Marcian, for the publication and reception of the above-mentioned Council.

The *Melchites*, excepting some few points of little or no importance, which relate only to their ceremonies and ecclesiastical discipline, are in every respect professed Greeks. They have translations, in the Arabian language, of the Greek Rituals: but their versions are for the most part very incorrect. In general, the Christians of the Levant are so far from being just and correct in their translations of the Greek authors, that they imagine they have a right to make them speak according to their own sentiments. This is evident in the Arabic Canons of the Council of Nice, in which the *Melchites* find sufficient arguments to justify their notions against those of the *Jacobites*; and the *Jacobites*, on the other hand, by the very same Canons, vindicate their tenets against those of the *Melchites*.

The *Melchites* are governed by a particular patriarch, who resides at *Damas*, and assumes the title of *Patriarch of Antioch*. The great difficulty they meet with in finding such ministers as can read Greek, is said to be the true reason why they celebrate Mass in the Arabian language: and even those, who are acquainted with the Greek tongue, yet read the Epistle and Gospel in Arabic.

The Religious, among the *Melchites*, follow the rule of St Basil, the common rule of all the Greek Monks. They have four fine convents, distant about a day's journey from Damas. They never go out of the cloister.

**MELICERTE.** The same as the god *Pakemon*. See *PALÆMON*.

**MELPOMENE.** One of the nine *Muses*. The ancients ascribed to her the invention of all mournful verse, particularly Tragedy. For this reason Horace invokes her, when he laments the loss of Quinctilius Varus.

*Od. 74. l. 1.*  
*v. 2.*

— — — — — præcipe lugubres  
Cantus Melpomene, cui liquidam pater  
Vocem cum cithara dedit.

*Melpomene,*



*Melpomene, whom Jove hath blest  
With melting voice, and mournful tongue,  
And with a harp above the rest  
Hath graced, begin the melancholy song.*

CREECH.

Melpomene is usually represented with a grave countenance, richly habited, holding scepters and crowns in one hand, and a dagger in the other. See MUSE S.

MEMRA. The *Chaldee Paraphrasts* on the books of Moses often make use of this term, which in their language signifies *the word*. They substitute it in the room of the sacred name of *Jehovah*, and ascribe to it all the attributes of the Deity. It was *Memra*, who created the world: it was he, who appeared to Abraham in the plain of *Mamre*, to Jacob on the top of *Bethel*, and to Moses on mount *Sinai*. It is plain therefore, that, by MEMRA, they meant GOD; and some infer, from the import of the term, that they understood by it the *second* person of the *Trinity*.

MENAION. The name, which the Greeks give to the twelve volumes of their church service. These volumes answer to the twelve months in the year, each volume taking in a month. In this book is contained the offices for the saints of every day, methodically digested. LEO ALLAT.  
l. i. dissert.  
de libr. eccl.  
Græc.

From the *Menaion* is drawn the *Menologium* (*Menology*) or *Greek Kalendar*, in which the lives of the saints in short, or their names only, are cited. The *Menaion* therefore of the *Greeks* answers to the *Breviary* of the *Latins*, and the *Menology* to the *Martyrology*. See BREVIARY and MARTYROLOGY.

MENOLOGY. See the preceding article.

MENDES. A deity of the antient Egyptians, worshipped under the figure of a *He-goat*; whence it appears, that *Mendes* was the same, whom the Romans worshipped under the name of *Pan*, and whom they represented with the ears, horns, and legs of a Goat.

The *Mendefians*, who took their name from the god *Mendes*, reckoned him among the eight principal deities.

It is to no purpose to enquire into the reason of so ridiculous a worship, in a religion, in which monsters so much abounded.

*Quis nescit, Volusî Bithynice, qualia demens  
Ægyptus portenta colat?*

Juv. Sat. 13.  
ver. 1.

*How Ægypt, mad with superstition grown,  
Makes gods of monsters, but too well is known.*

TATE.

The poet, probably, hints at this very superstition, when he adds, that the *kid* was sacred, and never killed or eaten by the Egyptians.

—— Nefas illic fœtum jugulare capellæ.

—V. 1.

*To kill is murder; sacrilege, to eat  
The kid.*

TATE.

The god *Mendes* is represented, in the *Isiac Table*, with two pair of horns, viz. the Ram's, and above them the Goat's.

MENDICANTS or BEGGING FRYARS. There are several orders of Religious, in Popish countries, who, having no settled income or revenues, are supported by the charitable contributions of others. These, from their manner of life, are called *Mendicants*. DU PIN,  
Hist. Eccles.  
Cent. XIII



This sort of Fryars began in the XIIIth century. The *Waldenses*, who made profession of renouncing their estates, and leading a life of poverty, gave occasion to this institution. Two of that sect, *Bernard* and *Durand* of Osca, set up a congregation in the province of Tarragon, and called it *The Poor Catholics*. The same year, Dominick de Guzman, with nine more of his companions, founded the order of *Preaching Fryars*, called from their founder *Dominicans*. The other three *Mendicant* orders are, *The Franciscans*, *Augustins*, and *Carmelites*.

These Monks gave great disturbance to the secular Clergy, by pretending to a right of taking Confessions, and granting Absolution, without asking leave of the parochial priests, or even the bishops themselves. Pope Innocent IV restrained this licence, and prohibited the *Mendicants* to confess the faithful without leave of the *Curé*. Alexander IV restored this privilege to them. And Martin IV, to accommodate the dispute, granted them a permission to receive Confessions, upon condition that the penitents, who applied to them, should confess once a year to their proper pastor. However, this expedient falling short of full satisfaction, Boniface VIII ordered, that the superiors of religious houses should make application to the bishops, for their permission to such Fryars, as should be commissioned by their respective abbots, to administer the sacrament of Penance. And upon the foot of this constitution the matter now rests.

Introduction  
to the History  
of Europe.

' A great many have embraced this severe order (says Puffendorf) out of an opinion of a particular holiness and merit, which they believed did belong to it, or rather an ecclesiastic ambition; the pride of mankind being so great and natural to some, that they did not think the commands of God sufficient, but would receive heaven rather as a desert than a gift, and were ambitious of having a preference before others, even in another life.'

Hist. Scotl.

Buchanan tells us, the *Mendicants* in Scotland, under an appearance of beggary, lived a very luxurious life; whence one wittily called them, not *Mendicant*, but *Manducant Fryars*.

STROUPP, Religion of the  
Hollanders.

**MENNONITES.** A sect of *Anabaptists* in Holland, so called from one *Mennon Simonis* of *Frisia*, who lived in the XVIth century.

Mennon, having rejected the enthusiasms and revelations of the first Anabaptists, touching the new kingdom of Christ, set up other tenets of his own, which his followers observe to this day.

They believe, that the New Testament is the only rule of Faith; that the terms *Person* and *Trinity* are not to be used, in speaking of the Father, Son, and Holy Ghost; that the first man was not created just; that there is no Original Sin; that Jesus Christ received not his body from the substance of his mother Mary, but from the essence of his Father; that it is not lawful for Christians to swear, nor to exercise any office of magistracy, nor to use the sword in punishing evil-doers, nor to wage war upon any occasion; that a Christian may attain to the height of perfection in this life; that the ministers of the Gospel ought to receive no salary; that infants are not to be baptised; and that the souls of men, after death, rest in an unknown place.

The *Mennonites* are broken into several divisions. Many of them have embraced the opinions of the Socinians and Arians. However they all unite in pleading for toleration in religion, and debar none from their assemblies, who lead pious lives, and own the scriptures for the word of God.

They meet privately, and every one in the assembly has the liberty to speak, to expound the scriptures, to pray, and to sing. They assemble twice every year, from all parts of Holland, at Rynsbourg, a village about two leagues from Leyden; at which time they receive the Communion, sitting at a table, where the first distributes to the rest; and all sects are admitted, even the Roman Catholics, if they please to come. See ANABAPTISTS.

D'HERBELLOT, Fobl.  
Orient

**MERAGE.** [*Arab.*] In English, *Ascension*. This word is particularly used by the Mussulmans, to denote the journey, which their false prophet made to heaven, on a certain night, which they call *Leilat al merage*, the *night* of the *Ascension*, and which they commemorate annually on the 28th of the month *Regeb*.

Mohammed,



Mohammed, they say, having made his prayer in the Temple of Jerusalem, found, at his coming out, a beast, which they call *Al Borak*; upon which the prophet getting up was immediately transported to heaven, where, in a very short time, he saw an infinity of wonderful things, which are described at large in a book intituled *Ketab al Merage*.

MERCAVA. [*Hebr.*] The Jews understand, by this word, deep speculations on the nature of God, and other spiritual Beings. The word properly signifies a *Chariot*, and is taken out of Ezekiel's vision, where chariots are often mentioned. F. SIMON.

Rabbi Juda, surnamed the *Holy*, comprehends, under *Mercava*, the three visions of that prophet, namely, those of the Wheels, the Beasts, and the Man.

Rabbi Moses understands, by *Mercava*, the high mysteries of the creation, understood only by wise men, and not to be expounded to the common people.

MERCURY. A very famous deity of the Greeks and Romans. The former called him *Ερμης*, *Hermes*. Authors reckon up several *Mercuries*. Cicero mentions four, the third of whom is the Mercury here spoken of. De nat. deor.

This Mercury was the son of Jupiter and Maia, and was born on the mountain Cyllene in Arcadia. Thus Ovid;

*Clare nepos Atlantis, ades; quem montibus olim  
Edidit Arcadiis Pleias una Jovi.*

Fast. l. 5.  
v. 663.

And Virgil;

*Vobis Mercurius pater est, quem candida Maia  
Cyllenæ gelido conceptum vertice fudit.*

Æn. 8 v. 138.

*Your sire is Mercury, whom long before  
On cold Cyllene's top fair Maia bore.*

DRYDEN.

No one of the Pagan deities has more offices ascribed to him than Mercury. In the first place, he was the god of merchandise and traffic. Hence Ovid:

*Te, quicunque suas profitetur vendere merces,  
Thure dato, tribuas ut sibi lucra, rogat.*

Ubi supra,  
l. 671.

*The merchant, who would profit by his wares,  
Offers to thee his incense and his pray'rs.*

Secondly, He was the god of Eloquence; under which character, he is said to have polished the rude manners of the first men. So Horace:

*Mercuri, facunde nepos Atlantis,  
Qui feros cultus hominum recentum  
Voce formasti catus, &c.*

Od. 10.  
l. 1. v. 1.

*Sweet smooth-tongued god, wise Atlas's son,  
Whose voice did mould mens flinty hearts,  
Just risen from their parent stone, &c.*

CREECH.

Thirdly, he was employed in conducting the souls of good men to their eternal mansions in the other world. Thus the same poet:

*Tu pias lætis animas reponis  
Sedibus, virgaque levem coërces  
Aurea turbam.*

Ibid. v. 1.

*You gently guide the pious souls  
To happy seats; your golden rod  
The flitting troop controuls.*

CREECH

In



In the fourth place, he was a kind of *heavenly courier*, or messenger of Jupiter and the gods :

Ibid. v. 5.

———— *magni Jovis & deorum*  
*Nuntium.*

a character under which we often find him employed by the Latin and Greek poets.

Hitherto the offices of Mercury did him no discredit. But there was another, which was not much to his honour : for, in the fifth place, he was the god of theft, and the professed patron of thieves. He stole Apollo's cattle and arrows, Vulcan's tools, Venus's Cæstus, &c. It is true, Horace says, he did it all in jest.

Ibid. v. 7.

Callidum quicquid placuit jocosò  
Condere furto.  
Te, boves olim nisi reddidisses,  
Per dolum amotas, puerum minaci  
Voce dum terret, viduus pharetra  
Risit Apollo.

*By waggish thiev'ry cunning to conceal.*  
*Unless you wou'd restore the cows,*  
*Whilst with his voice he dared the child,*  
*And threat'ned with his angry brows,*  
*Now he had lost his bow, Apollo smiled.*

CREECH.

Lastly, he was the god of Music, and inventer of the instrument called the Lyre :

Ibid. v. 6.

———— *curvæque lyræ parentem.*

And, in this character, he was said to have instructed the famous musician Amphion :

Id. Od. 11.  
l. 3. v. 1.

Mercuri (nam te docilis magistro  
Movit Amphion lapides canendo) &c.

*Sweet Mercury (for taught by you*  
*The listening stones Amphion drew) &c.*

CREECH.

Lucian pleasantly rallies the account of this deity, in a dialogue between Apollo and Vulcan, as follows :

‘ *Vulc.* Apollo, have you seen little Mercury ; what a fine spark he is, and how he laughs at all the world ? He plainly discovers what he will be one day, though now but a child. *Apoll.* A Child call you him, who is older in roguery than Japetus ? *Vulc.* What harm can he have done ? He is but just born. *Apoll.* Ask Neptune, from whom he has stolen his trident ; and Mars, whose sword he has got : to say nothing of myself, whom he has robbed of my bow and arrows. *Vulc.* What ! an infant do this, who is yet in swaddling clouts ? *Apoll.* You'll find what he can do, if he comes near you. *Vulc.* He has been at my house already. *Apoll.* And has he taken nothing away ? *Vulc.* Not that I know of. *Apoll.* Look every where. *Vulc.* I miss my *forceps*. *Apoll.* You'll find it among his clouts, I warrant. *Vulc.* How ! is the little thief so expert already ? Sure he learnt to steal in his mother's womb. *Apoll.* He has a great many other qualities, which you will see upon occasion. He will be a great Orator, if I mistake not, and a good Musician too ; for he has already foiled Cupid : And, as the gods laughed at it, and Venus took him to kiss him, he stole her girdle, and would have robbed Jupiter of his thunderbolt, if it had not been too hot for him ; however he took his scepter. *Vulc.* A bold little spark ! *Apoll.* He has made an instrument of tortoiseshell, upon which he plays to great perfection, and makes even me jealous, who am the god of harmony. His mother says, he does not sleep a-nights, and that he goes as far as hell for booty ; for he has a rod endued with great virtue, with which he brings the dead to life, and conducts the living to their graves.’



The same author humorously introduces Mercury complaining to his mother of his many and laborious employments.

‘*Merc.* Is there e’er a god in heaven more unhappy than I? *Maia.* Ah! my son, talk not at this rate. *Merc.* Why not? Have not I as much business upon my hands as all the rest of the gods besides? In the first place, I must get up at break of day, to clean the hall, where they feast. Then I must be at Jupiter’s levee to receive his orders, &c. But what disturbs me most, is, that, in the night, when every body is at rest, I must go, and convoy the dead to hell; as if it were not sufficient to have acted, in the day, the parts of Serjeant, Orator, and many more.’

Mercury is generally pictured with wings on his cap, and at his feet, and with a *Caduceus* in his hand. The *Caduceus* is a rod with two serpents twined about it. It was a symbol of peace, and supposed to be given by Apollo, who taught him the virtues of it. Mercury made the first trial of it upon two serpents that were fighting, by throwing it between them; upon which they were immediately pacified, and twisted themselves about the rod.

The picture Virgil gives us of this deity, with his wings and rod, is too beautiful to be omitted. He is dispatched on an errand by Jupiter.

— Ille patris magni parere parabat  
Imperio : & primum pedibus talaria nectit  
Aurea ; quæ sublimem alis five æquora supra  
Seu terram, rapido pariter cum flamine portant.  
Tum virgam capit : hac animas ille evocat Orco  
Pallentes, alias sub tristia Tartara mittit ;  
Dat somnos adimitque, & lumina morte resignat.  
Illa fretus agit ventos, & turbida tranat  
Nubila — Avi similis, quæ circum littora, circum  
Pisces scopulos humilis volat æquora juxta :  
Haud aliter terras inter cælumque volabat.

*Æn. 4. v. 238.*

*Hermes obeys ; with golden pinions binds  
His flying feet, and mounts the western winds :  
And whether o’er the seas or earth he flies,  
With rapid force, they bear him down the skies.  
But first he grasps within his awful hand,  
The mark of sovereign pow’r, his magic wand.  
With this he draws the ghosts from hollow graves,  
With this he drives them down the Stygian waves.  
With this he seals in sleep the wakeful sight,  
And eyes, tho’ clos’d in death, restores to light.  
Thus arm’d, the god begins his airy race,  
And drives the racking clouds along the liquid space —  
As Water-fowl, who seek their fishy food,  
Less, and yet less, to distant prospect show ;  
By turns they dance aloft, and dive below.  
Like these the sleerage of his wings he plies,  
And near the surface of the water flies.*

DRYDEN.

Sometimes, Mercury, as the god of merchants and thieves, is pictured with a purse in his hand. As the inventor of the Lyre, he has frequently the *Tesludo* pictured by him. His face is sometimes painted half black, and half white, because he converses both with the celestial and infernal gods.

Mercury had a temple at Rome near the gate *Capena*. Ovid tells us, there was in this place a spring, or fountain, dedicated to Mercury, and under the particular influence of that god.

*Est aqua Mercurii portæ vicina Capenæ :  
Si juvat expertis credere, numen habet.*

*Fast. 1. 5. v.  
673.*

The poet mentions a particular superstition relating to this spring. The merchants used to come hither, and draw a pitcher of water ; then they dipped an olive-branch



branch in the water, and sprinkled with it all the goods they intended to sell. At the same time they put up a prayer to Mercury, that he would blot out all the frauds and perjuries they had been guilty of for the time past, and assist them to impose upon their buyers for the time to come. Ovid adds, that Mercury could not but smile at their request, when he recollected his own thefts, and the oxen he himself had stolen :

Ibid. v. 691.

*Talia Mercurius poscentem ridet ab alto,  
Se memor Ortygias furripuisse boves.*

He had another temple facing the grand Circus :

Ibid. v. 669.

*Templa tibi posuere patres spectantia Circum.*

Montf.  
Antiq. T. 2.  
P. 1. B. 2.  
c. 10.

The remains of this temple have been discovered, by which it appears, that it was built in consequence of a vow made for the preventing of fires, when the city was on fire nine days together, in the time of Nero.

The Gauls worshipped Mercury under the name of *Teutates*, and offered human sacrifices to him. See TEUTATES.

The Egyptians worshiped him under the name of *Anubis*. They called him also *Thoth*, and gave this name to the first month of their year. See ANUBIS and THOTH. See also HERMÆ.

The antient Saxons worshipped Mercury under the name of *Woden*. See WODEN.

MERCY-SEAT. See PROPITIATORY.

Chap. l. ver. 2. MERODACH. An idol, or false god, of the antient Babylonians. Jeremiah, speaking of the ruin of Babylon, says; *Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.*

Who *Merodach* was, is uncertain; but it is probable, he was an antient king of Babylon, because we find several kings of that country, in whose names that of *Merodach* is contained; as, *Evil-Merodach*, and *Merodach-Baladan*.

Ptolemy calls this king *Mardocempadus*, and says, he began to reign at Babylon twenty-six years after the beginning of the *Æra* of *Nabonassar*, that is, in the year of the world 3283, before Christ 717.

MESSIAH. [*Hebr.*] The *Anointed*. This title the *Jews* gave to their expected great deliverer, whose coming they still wait for: and this name *Christians* apply to JESUS CHRIST, in whom the prophecies, relating to the MESSIAH, were accomplished.

Among the *Jews*, *anointing* was the ceremony of consecrating persons to the highest offices and dignities. Kings, Priests, and sometimes Prophets, were anointed. Aaron and his sons received the sacerdotal, Elisha the prophetic, and David, Solomon, and others, the Royal Unction. And kings are styled, in the language of scripture, *the anointed of the Lord*.

Luke iv. 18.

The Greek word *Χριστος*, from whence come *Christ* and *Christian*, exactly answers to the Hebrew *Messiah*, and signifies, *him that is anointed*: and this name was given to Jesus on account of his three-fold character of king, priest, and prophet. St Luke relates, that our Saviour, entering into a synagogue at Nazareth, opened the book of the prophet Isaiah, and read these words; *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor*; which

Acts x. 37.

prophecy he applied to his own ministry. And St Peter, speaking to Cornelius the centurion, says; *God anointed Jesus of Nazareth with the Holy Ghost and with power*. It does not, indeed, appear, that Jesus Christ ever received any external, sensible, unction; and therefore his *anointing* must be understood in a figurative, spiritual, sense, to denote his designation, or appointment, to the office of *Messiah*.

Out of the many prophecies in the Old Testament, which relate to the coming of the Messiah, I shall only mention those, which most distinctly point out the appearance of this great personage. The first is that promise made to our first parents, immediately after the Fall, contained in the sentence pronounced against the



the serpent, who had betrayed Eve. *Because thou hast done this* (said God) *thou art cursed above all cattle — And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* <sup>Genes. iii, 4. 15.</sup> This prophecy, in the opinion of all the Christian Expositors, relates to the destruction of the empire of sin, or Satan, by the coming and death of the Messiah, who was to be born of a woman. This is well explained by our poet Milton:

*So spake this Oracle; then verified,  
When Jesus, Son of Mary (second Eve)  
Saw Satan fall, like lightning, down from heav'n,  
Prince of the air: then, rising from his grave,  
Spoil'd principalities and powers; triumph'd  
In open shew; and, with ascension bright,  
Captivity led captive thro' the air,  
The realm itself of Satan, long usurp'd:  
Whom he shall tread at last under our feet;  
Even He, who now foretold his fatal bruise.*

B. 10. l. 182.

And, in another place, he introduces the angel Michael explaining this great event still farther to Adam. The passage is sound Divinity, as well as Poetry, and therefore deserves a place here.

*To whom thus Michael: dream not of their fight,  
As of a duel, or the local wounds  
Of head or heel: not therefore joins the son  
Manhood to Godhead, with more strength to foil  
The enemy; nor so is overcome  
Satan, whose fall from heav'n (a deadlier bruise)  
Disabled not to give thee thy death's wound:  
Which he, who comes thy Saviour, shall re-cure,  
Not by destroying Satan, but his works,  
In thee, and in thy seed. Nor can this be,  
But by fulfilling (that which thou didst want)  
Obedience to the Law of God.*

B. 12. l. 386.

Then the Poet goes on to describe the death, and resurrection, of Jesus Christ, and adds;

*————— This godlike act  
Annuls thy doom, the death thou should'st have dy'd;  
In sin for ever lost from Life: this act  
Shall bruise the head of Satan, crush his strength,  
Defeating sin and death, his two main arms;  
And fix far deeper in his head their stings,  
Than temporal death shall bruise the victor's heel,  
Or theirs, whom he redeems. —————  
Then to the heav'n of heav'ns shall he ascend,  
With victory, triumphing thro' the air  
Over his foes and thine; there shall surprize  
The serpent, prince of air, and drag in chains  
Thro' all his realm, and there confounded leave.*

The next prophecy, relating to the Messiah, is That of the patriarch Jacob, when, upon his death-bed, he gave his prophetic blessings to all his sons. Upon this occasion, the good old man is very particular in blessing Juda, of whose seed and tribe our Lord was born. *The scepter shall not depart from Juda, nor a law-giver from between his feet, till Shiloh come.* <sup>Genes. xlix.</sup> Shiloh, here, signifies the person sent, and was always interpreted by the Jewish doctors as a direct prophecy concerning the sending the Messiah. And the completion of it was very remarkable in the coming of our Saviour. For Israel long enjoyed a scepter of its own; and even afterwards, when they were in subjection to the Romans, they had still a governour



governour set over them of the tribe of Juda: till, a little before the birth of Christ, Herod obtained the kingdom, and was the first governour, who was not of Jewish race.

The third remarkable prediction of the Messiah is that, which was delivered by the prophet Isaiah, to comfort and support the drooping spirits of the house of David. *Behold* (says he) *a Virgin shall conceive and bear a son, and shall call his name Immanuel; that is, God with us.* The same prophet is very particular in describing the many and great blessings attending the nativity of this divine person.

As the many shining passages of Isaiah on this subject have given birth to one of the finest pieces of poetry in the English language, I cannot forbear transcribing it, (notwithstanding the length of the citation) as the properest illustration of this article of the MESSIAH.

MESSIAH.  
A Sacred  
Eclogue. In  
imitation of  
Virgil's  
POLLIO. By  
MR POPE.

Isa. cap. xi.  
v. 1.

Cap xlv. v. 3.

Cap. xxv. v. 4.

Cap. ix. v. 7

Cap. xxxv.  
v. 2.

Cap. xl. v. 3,  
4.

Cap. xlii. v.  
18.

Cap. xxxv.  
v. 5, 6.

Cap. xxv.  
v. 8.

*Ye nymphs of Solyma! begin the song:  
To heav'nly themes sublimer strains belong.  
The mossy fountains and the sylvan shades,  
The dreams of Pindus and th' Aonian maids,  
Delight no more — O thou my voice inspire  
Who touch'd Isaiah's hallow'd lips with fire!  
Rapt into future times, the bard begun,  
A Virgin shall conceive, a Virgin bear a Son!  
From Jesse's root behold a branch arise,  
Whose sacred flow'r with fragrance fills the skies.  
Th' æthereal spirit o'er its leaves shall move,  
And on its top descends the mystic Dove.  
Ye heav'ns! from high the dewy nectar pour,  
And in soft silence shed the kindly show'r!  
The sick and weak the healing plant shall aid,  
From storms a shelter, and from heat a shade.  
All crimes shall cease, and ancient fraud shall fall;  
Returning justice lift aloft her scale;  
Peace o'er the world her olive wand extend,  
And white-robed innocence from heav'n descend.  
Swift fly the years, and rise th' expected morn!  
Oh spring to light, auspicious Babe, be born!  
See nature hastes her earliest wreathes to bring,  
With all the incense of the breathing spring:  
See lofty Lebanon his head advance,  
See nodding forests on the mountains dance,  
See spicy clouds from lowly Sharon rise,  
And Carmel's flow'ry top perfumes the skies!  
Hark! a glad voice the lonely desert cheers;  
Prepare the way! a God, a God appears;  
A God, a God! the vocal hills reply,  
The rocks proclaim th' approaching Deity.  
Lo earth receives him from the bending skies!  
Sink down ye mountains, and ye vallies rise:  
With heads declined, ye cedars, homage pay;  
Be smooth ye rocks, ye rapid floods give way!  
The Saviour comes! by ancient bards foretold;  
Hear him ye deaf, and all ye blind behold!  
He from thick films shall purge the visual ray,  
And on the sightless eye-ball pour the day.  
'Tis he th' obstructed paths of sound shall clear,  
And bid new musick charm th' unfolding ear.  
The dumb shall sing, the lame his crutch forego,  
And leap exulting like the bounding roe.  
No sigh, no murmur the wide world shall bear,  
From ev'ry face he wipes off ev'ry tear.  
In Adamantine chains shall death be bound,  
And hell's grim tyrant feel th' eternal wound.*



*As the good shepherd tends his fleecy care,  
Seeks freshest pastures and the purest air,  
Explores the lost, the wand'ring sheep directs;  
By day o'ersees them, and by night protects;  
The tender lambs he raises in his arms,  
Feeds from his hand, and in his bosom warms :  
Mankind shall thus his guardian care engage,  
The promis'd father of the future age.  
No more shall nation against nation rise,  
Nor ardent warriors meet with hateful eyes,  
Nor fields with gleaming steel be cover'd o'er,  
The brazen trumpets kindle rage no more ;  
But useless lances into scythes shall bend,  
And the broad faulcion in a plow-share end.  
Then palaces shall rise ; the joyful son  
Shall finish what his short-liv'd sire begun ;  
Their vines a shadow to their race shall yield,  
And the same hand that sow'd shall reap the field:  
The swain in barren deserts with surprise  
Sees lillies spring, and sudden verdure rise,  
And starts amidst the thirsty wilds to hear  
New falls of water murmur in his ear :  
On rifted rocks, the dragon's late abodes,  
The green reed trembles, and the bulrush nods.  
Waste sandy vallies, once perplex'd with thorn,  
The spiry firr and shapely box adorn ;  
To leafless shrubs the flow'ring palms succeed,  
And od'rous myrtle to the noisome weed.  
The lambs with wolves shall graze the verdant mead,  
And boys in flow'ry bands the tyger lead ;  
The steer and lion at one crib shall meet,  
And harmless serpents lick the pilgrim's feet.  
The smiling infant in his hand shall take  
The crested basilisk and speckled snake ;  
Pleas'd, the green lustre of the scales survey,  
And with their forked tongue and pointless sting shall play:  
Rise, crown'd with light, imperial Salem rise !  
Exalt thy tow'ry head, and lift thy eyes !  
See, a long race thy spacious courts adorn ;  
See, future sons and daughters yet unborn  
In crowding ranks on ev'ry side arise,  
Demanding life, impatient for the skies !  
See barb'rous nations at thy gates attend,  
Walk in thy light, and in thy temple bend ;  
See thy bright altars throng'd with prostrate kings,  
And heap'd with products of Sabæan springs !  
For thee Idume's spicy forests blow,  
And seeds of gold in Ophyr's mountains glow.  
See heav'n its sparkling portals wide display,  
And break upon thee in a flood of day !  
No more the rising Sun shall gild the morn,  
Nor evening Cynthia fill her silver horn,  
But lost, dissolv'd in thy superior rays,  
One tide of glory, one unclouded blaze  
O'erflow thy courts ; The LIGHT HIMSELF shall shine  
Reveal'd, and God's eternal day be thine !  
The seas shall waste, the skies in smoke decay,  
Rocks fall to dust, and mountains melt away ;  
But fix'd His word, His saving pow'r remains,  
Thy realm for ever lasts, thy own Messiah reigns.*

cap. xl. v. 11.

cap. ix. v. 6.  
cap. ii. v. 4.

cap. lxxv. v.  
21, 22.

cap. xxxv.  
v. 1, 7.

cap. xli. v.  
19. and cap.  
lv. v. 13.

cap. xi. v. 6,  
7, 8.

cap. lx. v. 1.

cap. lx. v. 4.

cap. lx. v. 3.

cap. lx. v. 6.

cap. lx. v. 19,  
20.

cap. li. v. 6.  
and liv. v. 10.



Dan. ix.

The last prophecy, I shall mention under this head, is that of Daniel's *seventy weeks*. This Hebrew, in the first year of Darius, computing, that the seventy years of Judah's captivity, prophesied of by Jeremiah, were now drawing to an end, earnestly prayed to God, that he would remember his people, and restore Jerusalem. Whereupon, he had assurance given him, in a vision, by the angel Gabriel, not only of the deliverance of Judah from their temporal captivity under the Babylonians, but also of a much greater redemption from the spiritual captivity of sin, to be accomplished *at the end of seventy weeks, after the going forth of the commandment to rebuild Jerusalem*, that is, at the end of 490 years. For, taking each day for a year, as is usual in the prophetic style of scripture, just so many years will seventy weeks of years amount to; which is the clearest prophecy we have, in the Old Testament, of the coming of the Messiah: For it determines it to the very time, on which he accordingly came.

Hist. Dynast.  
P. 54.

Abul-Pharagius tells us, that Zerdusht, or Zoroaster, foretold to his *Magians* the coming of Christ, and that at the time of his birth, there should appear a wonderful star, which should shine by day, as well as by night; and therefore left it in command with them, that, when that star should appear, they should follow the direction of it, and go to the place, where he should be born, and there offer gifts, and pay adoration to him. He adds, that it was in consequence of this command, that the three wise men (*Magi*) came out of the East, that is, out of Persia, to worship Christ at Bethlehem. But this story seems to be taken by Abul-Pharagius (who, though an Arab, was by religion a Christian) out of the Legendary writings of the Eastern Christians.

The antient Hebrews, being instructed by the prophets, had very clear notions of the Messiah. These were changed by little and little; insomuch that, when Jesus Christ appeared in Judea, they were in expectation of a temporal monarch and conqueror, who should free them from subjection to the Romans. From hence it came to pass, that they were greatly scandalized at the outward appearance, the humility, and seeming weakness of our Saviour; which hindered them from acknowledging him to be the Christ they expected.

Synag. Jud.  
t. 36.

The later Jews have fallen into still greater mistakes, and formed to themselves chimerical notions of the Messiah, utterly unknown to their fore-fathers. Some think he is already come in the person of king Hezekiah. This opinion, it seems, was first advanced by the famous Hillel, who lived before Christ. Others think, the belief of the coming of the Messiah is no article of faith, and he that denies this doctrine makes but a small breach in the Law; he only lops off a branch from the tree, without hurting the root. Thus it was affirmed by Joseph Albo the Jew, in a conference held in Spain, in the presence of Pope Benedict XIII. The greatest part of the modern Rabbins (according to Buxtorf) believe, that the Messiah has been come a good while; but that he keeps himself concealed in some part of the world or other, and will not manifest himself, because of the sins of the Jews. Some assign him the terrestrial paradise for the place of his abode; others the city of Rome, where they say he keeps himself concealed among the leprous and infirm, at the gate of the city, expecting Elias to come, and manifest him to men.

GEMAR. tit.  
Sanhedr. c.  
11.BARTOLOCCI  
Bibl. Rabbini.  
T. I.

But the most general opinion of the Jews is, that the Messiah is not yet come; in which they are strangely divided about the time, and other circumstances, of his coming. Some expect him at the end of six thousand years from the creation of the world. They make Jesus Christ to be born in the year 3761. Add to this number the present year of Christ 1738, and there will arise 5499: consequently they have 501 years to expect still. Kimchi, who lived in the XIIth century was of opinion, that the coming of the Messiah was very near. Others have fixed different times for his appearance, many of which are elapsed, and consequently their hopes baffled; insomuch that, tired with these uncertainties, they have pronounced an *anathema* against all those, who shall pretend to calculate the coming of the Messiah.

In order to reconcile those prophecies, which seem to oppose each other, some have had recourse to an hypothesis of two Messiahs, who are to succeed each other: one in a state of humiliation, poverty, and sufferings; the other in glory, splendor, and power. The first is to proceed from the tribe of Joseph, and the family of Ephraim. His father is to be called Huziel, and himself Nehemiah. The second

Messiah



Messiah is to be born of the race of David, to rebuild the temple of Jerusalem, and reign over the whole world.

Our blessed Saviour foretold, that *false Christs* should arise, who should perform signs and wonders, by which even the Elect should be in danger of being deceived. Matth. xxiv. 24. The event has verified this prediction: for every age, among the Jews, has produced pretended Messiahs, who have succeeded in deceiving many of that nation. One appeared even in the age of Christ himself: I mean SIMON MAGUS, who gave out, at Samaria, that he was *the great power of God*. See SIMONIANS. Acts viii. 9. 10.

In the following age arose the famous impostor BARCHOCHEBAS. It is said, he assumed this name, which signifies *Son of the Star*, on account of the prophecy of Balaam, that *there should come a star out of Jacob*; which he applied to himself, pretending to be the Messiah. He engaged the Jews in a revolt, under the reign of Adrian. The Jews say, he had 25000 disciples; that God revealed such things to him as he had concealed from Moses; and that a whole volume was not sufficient to contain his remarkable actions and expressions. It is said, that, to impose upon the Jews, he put kindled straw into his mouth, and made a shew of vomiting flame. He fortified himself in abundance of places, and massacred an infinite number of men. He was particularly enraged against the Christians, of whom he destroyed great multitudes. ZACHURUS in Juchasin.

The emperor Adrian sent Julius Severus against him, and his party, who attacked them separately, and made them prisoners in several places. At last he shut them up in *Bether*. The siege of this place was long, and the defence, which the Jews made, very obstinate. At last the town was taken, and soon after the war finished. Barchochebas perished in it. The Jews say, he fell into the hands of the Romans, who tore off his skin with iron pincers. They add, that Adrian had the curiosity to see his body: but, when the messengers came to take it up, they found a serpent about his neck, which terrified the bearers; whereupon this prince acknowledged, that God alone could kill such a man.

The multitude of the Jews, who perished on account of this false Messiah, is incredible. The Jews themselves pretend, that more were lost in this war than came out of the land of Egypt; that the streams of blood were so large, that they carried away stones of four pound weight to the sea, which was four miles distant; and that the inhabitants did not dung their lands for seven years after, they being sufficiently manured by the dead bodies. Great numbers of the Jews were sold at the fair of Terebinthus, and others at Gaza. Many were transported into Egypt, and perished by shipwreck, or famine, or the hands of the heathens.

In the Vth century, about the year 434, there appeared in the island of *Candy* (antiently *Crete*) a false Messiah called MOSES, who pretended to be the antient Legislator of the Jews, sent from heaven to procure a glorious deliverance for the Jews of that island, by making them pass over the sea, and return again into the Land of Promise. The Jews of Candy were fools enough to believe him, and many of them jumped into the sea, in expectation that it would open, and give them a safe passage. Several of them were drowned, and the rest got out as well as they could. The impostor was sought for, in order to be punished; but he disappeared. This made it suspected, that some Dæmon had assumed a human shape, to abuse the Jews. SOCRAT. Hist. Eccles. l. 2. c. 38.

In the follow age, *An. 530*, there appeared in Palestine a false Messiah called JULIAN. He undertook to deliver his followers from the oppression of the Christians by force of arms. But the Emperor Justinian sending some forces to their assistance, Julian was taken and executed, and his party dispersed.

In 714, a Jew called SERENUS pretended to the Spanish Jews, that he would conduct them to Palestine, and set up his empire there. Several believed in this new Messiah, and began to follow him. But his imposture was soon detected, and they had leisure to repent of their credulity. MARCA, Hist. de Bearn. l. 2.

The XIIth century was very fruitful in false Messiahs; there appearing no fewer than seven or eight, in France, Spain, Persia, &c. One, who appeared in Moravia, was said to have the secret of making himself invisible when he pleased, and to charm the eyes of those that followed him.

All these impostures, with the ill success that attended them, have not been able to cure the Jews of their vain expectations of a Messiah. The very last century produced a famous instance of this kind of imposture. About the year 1666, one ZABATAI TZEVI set up for a Messiah. He was a native of Aleppo or Smyrna, BASNAGE, Hist. of the Jews, T. 3 l. 5. c. 18 and



and had very early concerted his design. He preached in the fields before the Turks, who only derided him ; but his disciples were in great admiration of him. He boasted, he could *ascend above the heights of the clouds*, as Isaiah had foretold (xiv, 14.) He was summoned before the heads of the synagogue at Smyrna, and, being convicted of imposture, was condemned to death : but no one would execute this sentence ; so that they were contented to banish him.

Tzevi, having passed through Greece, came to Alexandria, where he found a Jew named Nathan Levi, whom he persuaded to act the part of the prophet Elias, who was to go before the Messiah. They came to Jerusalem, where Nathan declared Tzevi to be the expected Messiah. Many of the Jews were deceived ; but the wiser sort saw through the cheat, and excommunicated him. He departed for Constantinople, where the Grand Seignor caused him to be apprehended, and ordered him to be run through with a sword, to try if he was invulnerable. But Tzevi chose rather to turn Mussulman, than suffer death : And so this imposture ended.

But, besides the impostors, who have actually set up for Messiahs, there have been others, whom the Jews have vainly imagined to be such. Thus, about the beginning of the XVIth century, the Jews of Media and Persia took the Sophi Ismael to be the Messiah, on account of his great valour and many conquests. And James Zieglern, who died in 1559, maintained, that the Messiah had been born fourteen years, and that he had seen him at Straßbourg. He kept a sword and a scepter, to put into his hands, as soon as he should arrive at an age proper for fighting. Then he was to pull down Antichrist, and the Turkish empire, to extend his monarchy to the utmost limits of the world, and to assemble a council at Constance, which would hold for twelve years, and in which all disputes about religion should be finally determined. But this Messiah never made his appearance.

Exod. xxiii.  
20.

**METATRON.** The name, which the Hebrews give to the first of those angels, who conducted them in the wilderness, and of whom it is said by Moses ; *Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place, which I have prepared. Beware of him, and obey his voice.*

This divine guide is supposed to have been the archangel Michael, and to have marked out the encampments of the Israelites ; in which respect he performed the duty of that officer among the Romans, called *Metator* ; from whence the name is plainly derived.

**METROPOLITAN.** See ARCHBISHOP.

LEO of Mo-  
dena, cerem.  
of the Jews.  
P. I. c. 2.  
Deut. vi. 9.

**MEZUZOTH.** [*Hebr.*] So the Jews call certain pieces of parchment, which they fix on the door-posts of their houses.

It is a superstitious practice, founded on the precept of Moses, which orders them to *write the laws of God on the posts of their houses, and on their gates* : by which nothing more seems to be meant, than that they should always keep them in remembrance, whether they came in, or went out of their houses. But the Jewish doctors, taking the command in a literal sense, contrived this method of fulfilling it. They prepare a square piece of parchment, and, with a particular kind of ink, and a particular character, write on it these words ; *Hear, O Israel, the Lord our God is one Lord, &c. Deut. vi. 4, 5, 6, 7, 8, 9.* Then they leave a little space, and go on ; *And it shall come to pass, if thou shalt hearken diligently unto my commandments, &c. xi. 13.* as far as, *Thou shalt write them upon the door-posts of thine house, &c.*

The parchment, thus written upon, they roll up, and put it into a case of reeds, or other matter : on one end of the case they write *Shaddai*, one of the names of God. Then they place the case on the doors of their houses, chambers, and all places most frequented ; and, as often they go in or out, they touch it with the end of their finger, which they afterwards kiss out of devotion.

**MICAH, (THE PROPHECY OF.)** A canonical book of the Old Testament.



*Micah* is the *seventh* of the twelve lesser prophets. He prophesied in the kingdom of Judah, before the captivity of Babylon, in the days of Jotham, Ahaz, and Hezekiah. He is cited by Jeremiah, which shews that he preceded that prophet in Jer. xxvi. 18. order of time.

This prophet censures impartially the reigning vices of Jerusalem and Samaria, and denounces the terrible judgments of God against both kingdoms, particularly foretelling the approaching destruction of Jerusalem. He likewise foretels the confusion of the enemies of the Jews, the coming of the Messiah, and the glorious success of his Church. Thus *Micah* seems to be *Isaiah* epitomized, their stile and manner of expression being likewise much the same.

This prophet was a *Morasthite*, or of *Moreja*, a village near the city *Eleutheropoli*, in the southern part of Judea. St Jerom says, he was buried at the place of his birth; and Sozomen relates, that his tomb was revealed to Zebennus, bishop of Eleutheropolis, in the reign of Theodosius the Great.

HIERON.  
Ep. 37.

SOZOM. l. 7.  
c. 29.

St MICHAEL AND ALL ANGELS. A festival of the Christian Church, observed on the 29th of September.

The Scripture account of Michael is; that he was an archangel, who presided over the Jewish nation, as other angels did over the Gentile world, as is evident of the kingdoms of Persia and Greece; that he had an army of angels under his command; that he fought with the Dragon, or Satan and his angels; and that, contending with the devil, he disputed about the body of Moses.

Dan. x. 13.

Rev. xii. 7.

Jude 9.

As to the combat between Michael and the Dragon, some authors understand it literally, and think it means the expulsion of certain rebellious angels, with their head or leader, from the presence of God. Others take it in a figurative sense, and refer it, either to the contest that happened at Rome between St Peter and Simon Magus, in which the apostle prevailed over the magician; or to those violent persecutions, under which the Church laboured for three hundred years, and which happily ceased when the powers of the world became Christian.

GROTIUS.

HAMMOND.

MEDE.

The contest about the body of Moses is, likewise, taken both literally and figuratively. Those, who understand it literally, are of opinion, that Michael, by the order of God, hid the body of Moses, after his death, and that the devil endeavoured to discover it, as a fit means to entice the people to idolatry by a superstitious worship of his relics. But this dispute is figuratively understood to be a controversy about rebuilding the temple, and restoring the service of God among the Jews at Jerusalem, the Jewish church being fitly enough stiled *the body of Moses*. It is thought by some, that this story of the contest between Michael and the devil was taken by St Jude out of an apocryphal book, called *The Assumption of Moses*.

CHRYSOST.  
Hom. 5. in  
Matth.

JOSEPH.  
Antiq. l. 4.  
c. ult.

The Romish Church celebrates three appearances of St Michael, of which no mention is made in Scripture, and which have happened (they say) a long time since the age of the apostles. The first is the appearance of this archangel at Colossus in Phrygia; but at what time, is uncertain. The second is that of Mount Garganus in the kingdom of Naples, about the end of the Vth century. The third is his appearance to Aubert, bishop of Avranches, upon a rock called the *tomb*, where at this day is the abbey of St Michael: this was about the year 706. The first of these festivals is observed on the 6th of September; the second on the 8th of May; and the last on the 16th of October.

MILKOM. See MOLOCH.

MILLENARIANS or CHILIASTS. The name given to those Christians, in the primitive ages, who believed, that the saints shall one day reign on earth, with Jesus Christ a *thousand years*. The former appellation is of Latin original, the latter of Greek, and both of the same import.

This opinion was embraced by many of the antient Heretics, as the Cerinthians, the Marcionites, the Montanists, the Melecians, and the Apollinarians; and by several ecclesiastical writers, and even martyrs, as Papias, Justin, Irenæus, Nepos an Egyptian bishop, Victorinus, Lactantius, and Sulpitius Severus.

TILLEM.

Hist. Ecclef.

T. 2. p. 300.

The *Millenarians* held, that, after the coming of Antichrist, and the destruction of all nations, which shall follow, there shall be a first resurrection, but of the just only: that all, who shall be found upon earth, both good and bad, shall continue alive; the good, to obey the just who are risen, as their princes; the bad, to be

IREN. l. 5.

c. 32, 33, &c.



EUSEB. 1. 3.  
c. 39.  
LACTANT. 1.  
7. c. 20, &  
26.

conquered by the just, and to be subject to them; that Jesus Christ will then descend from heaven in his glory; that the city of Jerusalem will be rebuilt, enlarged, embellished, and its gates stand open night and day. They apply to this new Jerusalem what is said in the 21st chapter of the Apocalypse, and to the temple all that is written in the 36th chapter of *Ezekiel*. It is here, they pretend, Jesus Christ will fix the seat of his empire, and reign a thousand years, with the Saints, Patriarchs, and Prophets, who shall enjoy perfect and uninterrupted felicity.

HIERON. in  
Ezek. xxxvi.

Id. in Ezek.  
xxxviii.

The *Millenarians* were divided in opinion, as to the nature of this felicity. The more gross and sensual among them pretended, that the Saints will pass their time in carnal pleasures, and even eating and drinking to incredible excess; that there will be marriages, and even wars, victories, and triumphs. They promised themselves, in their new Jerusalem, an inexhaustible store of gold, silver, and, every thing valuable. They added, that the Saints will be circumcised, and instead of the Jews becoming Christians, the Christians will become Jews. For which reason St Jerom calls the opinion of the *Millenarians* a *Jewish Fable*, and those, who embraced it, *Judaizing Christians*, and *Half-Jews*.

AUGUST.  
Civit. Dei, 1.  
20. c. 7.

These Half-Jews said farther, that, after the reign of a thousand years shall be over, the devil will assemble the people of Scythia, called in scripture *Gog* and *Magog*, and other infidel nations, who will come and attack the Saints in Judea; but that God will rain fire upon them, and destroy them: after which the bad shall arise; and thus this reign of a thousand years shall be terminated by a general resurrection and judgment.

But the more sober *Millenarians* rejected these foolish conceits, and only maintained, that this first resurrection of the just shall be, as it were, the beginning of incorruption, and the means of accustoming themselves to the sight of God; and that the Saints, during this time, shall exercise themselves in spiritual delights, and enjoy the presence and conversation of Angels.

This reign of our Saviour on earth is usually styled the *Millennium*, or *reign of a thousand years*.

MILLENNIUM. See the preceding article.

MINCHAB [*Hebr.*] So the Hebrews called those *Offerings*, which had no life, in opposition to the *Corban*, or those, which had life. See CORBAN.

The *Minchabs* were of five sorts:

- |   |                      |
|---|----------------------|
| 1. Of bare flower.                        | 3. Fryed in a pan.   |
| 2. Made into cakes, and baked in an oven. | 4. Upon a gridiron.  |
|   | 5. The First-fruits. |

Levit. ii. 11,  
12.

The cakes were either kneaded with, or fryed in, or rubbed over with oil, which was always that of Olives; and as none of them were to have any leaven, so neither were they to have any honey. If this last was at all offered, it was by itself, and under the notion of first-fruits. See OFFERING.

De Nat. deor.

MINERVA or PALLAS. A famous Pagan goddess. The antients acknowledged several *Minerva's*. Cicero reckons up five; of whom the third was the most celebrated, and is the subject of this article.

Minerva was born in a most extraordinary manner, being produced from the brain of Jupiter. This wonderous birth is pleasantly represented by Lucian, in a dialogue between Jupiter and Vulcan.

'*Vulc.* Lo! I bring thee a very sharp hatchet: what wouldest thou have me do with it? *Jup.* Cleave my head asunder immediately. *Vulc.* D'ye think I am such a fool as to attempt it?—But tell me seriously, what you would employ me in. *Jup.* To split my head in two, I tell you. Strike with all your might; for I am in as much pain as a woman in labour. *Vulc.* Consider a little; for I cannot lay thee so easily as a Midwife. *Jup.* Prithee, strike, and leave the rest to me. *Vulc.* If it must be so, I obey——O ye great gods! I do not wonder at the pain in your head, when you have a woman in it; nay, an Amazon, armed with lance and shield.'

As



As soon as Minerva was born, she came into Libya, where she saw the beauty of her own countenance in the waters of the Lake *Triton*, from whence she took the name *Tritonis*.

Hanc & Pallas amat; patrioque è vertice nata  
Terrarum primam Libyen (nam proxima cœlo est,  
Ut probat ipse calor) tetigit; stagnique quieta  
Vultus vidit aqua, posuitque in margine plantas,  
Et se dilecta Tritonida dixit ab unda.

LUCAN. l. 9.  
v. 350.

*This Pallas loves, so tells reporting fame:  
Here first from heav'n to earth the goddess came:  
(Heav'n's neighbourhood the warmer clime betrays,  
And speak's the nearer Sun's immediate rays).  
Here her first footsteps on the brink she staid;  
Here in the watry glass her form survey'd,  
And called herself, from thence, the chaste Tritonian Maid.* } ROWE.

Minerva is the goddess of *Wisdom*, and the story of her birth is allegorical, to denote, that *wisdom* is the production and gift of God to men.

Minerva was, besides, the goddess of *War*. We have seen, that she was born armed with a lance and shield. Virgil introduces the Cyclops refitting and repairing the ægis, or breastplate of Minerva.

Ægidaque horriferam, turbatæ Palladis arma,  
Certatim squamis serpentum auroque polibant,  
Connexosque angues, ipsamque in pectore Divæ  
Gorgona defecto vertentem lumina collo.

Æn. l. 8. v.  
435.

*The rest refresh the scaly snakes, that fold  
The shield of Pallas, and renew their gold.  
Full on the crest the Gorgon's head they place,  
With eyes that roll in death, and with distorted face.*

DRYDEN.

Minerva first taught men to plant and cultivate Olives.

————— Oleæque Minerva  
Inventrix.

Virg. Georg.  
l. v. 18.

*Inventor, Pallas, of the fatning oyl.*

DRYDEN.

She invented the art of spinning, and was exceedingly jealous of being rivalled in it. Poor Arachne, who challenged her in this craft, felt the effects of her resentment. The goddess tore her work, and struck her with the spindle; upon which she hanged herself, and was turned into a Spider. The story is related at large by Ovid. I omit the several poetical stories related of this goddess, as too numerous to be inserted here.

Metam. l. vi.  
init.

Minerva is generally represented with a helmet on her head, a spear in one hand, and a shield in the other. She wears on her breast the *Ægis*, which (according to the etymology of the word) is a Goat-skin, which was used for a breast-plate, and on which the head of Medusa was pictured. The Olive and the Owl were under her protection; as appears from the Athenian money, on one side of which was the figure of the goddess armed, with this inscription, Αθηνᾶ; and on the reverse was an Owl flying, and carrying an Olive-branch in her claws.

Minerva had a great number of temples in Greece and Rome; the most famous was that at Athens. It was erected to her under the name of *Parthenis*, or the *Virgin*.

They set up her statue in it, thirty-nine feet high, made of Gold and Ivory by the hands of Phidias. Indeed the Athenians were particularly devoted to the worship of Minerva, who was said to have built the *Acropolis* or citadel of Athens. Hence Virgil.



Eccl. ii. v. 61.

————— Pallas, quas condidit, arces  
Ipſa colat.

*In cities, which ſhe built, let Pallas reign.* DRYDEN.

And Horace ;

Od. 7. l. 1.  
v. 5.

Sunt, quibus unum opus eſt intactæ Palladis urbem  
Carmine perpetuo celebrare, &  
Undique decerptam frondi præponere Olivam.

*Some fill their laſting verſe with high renown  
Of Virgin Pallas learned town ;  
And, whiſt they ſtudiouſly their praiſe beſtow,  
To all prefer the Olive-bough.* CREECH.

SPON. Voy.  
T. 2.

SUIDAS.

The temple of Minerva at Athens remains ſtill entire, and is turned by the Turks into a moſque. She had a famous temple at Sparta, called *Chalciæcos*, becauſe it was built entirely of braſs. Auguſtus ordered a temple, of the ſame form, but not the ſame materials, to be built at Rome, and called it the temple of *Minerva Chalcidica*. The walls of this temple remained in the time of Fulvius Urſinus, in the gardens of the Dominicans at Rome, whoſe convent was for this reaſon called *Minerva's Monastery*. Ælian mentions a temple of Minerva Ilias, where dogs were kept, who fawned on all the Greeks that came there, and never barked at any but Barbarians. Another temple at Lindos was remarkable for a cup made of amber, which Helena dedicated to the goddeſs Minerva. The ſtory adds, that it was of the ſame bigneſs with one of Helena's breasts.

HERODOT.  
l. 2.

Minerva was worſhipped with peculiar ceremonies at Sais, in Egypt, where they hung up by a night a great number of lamps, filled with oil mingled with ſalt, round every houſe, the tow ſwimming on the ſurface. Theſe burned during the whole night, and the feſtival was thence named *the lighting of Lamps*. Thoſe, who were not preſent at this ſolemnity, obſerved the ſame ceremonies, wherever they happened to be, and lamps were lighted that night, not only at Sais, but throughout all Egypt. The reaſons of theſe illuminations, and the great reſpect paid to this night, were kept ſecret.

We muſt not forget the famous ſtatue of Minerva at Troy, called after her name the *Palladium*. It was ſuppoſed to have fallen from heaven, and was carefully preſerved by the Trojans, who thought, while that was ſafe, the city could not be taken. Diomede and Ulyſſes found means to ſteal it out of the temple ; after which (as Sinon, in Virgil, obſerves) the Trojan affairs went ill, and they were eaſily ſubdued by the Greeks.

Æn. l. 2. v.  
162.

Omnis ſpes Danaum, & cœpti fiducia belli  
Palladis auxiliis ſemper ſtetit : impius ex quo  
Tydides ſed enim, ſclerumque inventor Ulyſſes  
Fatale aggreſſi ſacrato avellere templo  
Palladium, cæſis ſummæ cuſtodibus arcis,  
Corripuere ſacram effigiem, manibuſque cruentis  
Virgineas auſi divæ contingere vittas ;  
Ex illo fluere, ac retro ſublapſa referri  
Rēs Danaum ; fractæ vires, averſa deæ mens.

*The Grecian hopes, and all th' attempts they made,  
Were only founded on Minerva's aid.  
But from the time, when impious Diomede,  
And falſe Ulyſſes, that inventive head,  
Her fatal image from the temple drew,  
The ſleeping guardians of the caſtle ſlew,  
Her virgin ſtatue, with their bloody hands  
Polluted, and profaned her holy bands ;*



*From thence the tide of fortune left their shore,  
And ebb'd much faster than it flow'd before :  
Their courage languish'd, as their hopes decay'd,  
And Pallas, now averse, refused her aid.*

DRYDEN.

‘ Minerva (says St Augustin) is much more antient than Mars or Hercules; and they said, she lived in the days of Ogyges, near the lake *Triton*, from whence she was named *Tritonia*. She was the inventress of many rare and useful things, and men were so much the more inclined to believe she was a goddess, because her original was not known; for, as to their saying, that she came out of Jupiter’s brain, it is rather a poetical fiction, or allegory, than historical truth.’ De Civit. Dei  
l. 18. c. 9.

**MINGRELIAN MONKS.** Religious, of Mingrelia, a country of Georgia, situated near the Black Sea.

The Religious of Mingrelia are extremely ignorant. They are called by the natives *Berēs*, and are habited like Lay-men, with this difference, that they let their hair and beard grow, which the others do not. There is no great ceremony in their admission. Their parents dedicate them from their infancy to a religious life, by putting on their heads a black leather cap, which covers their ears, letting their hair grow, and training them up to abstinence. Hist. des Ord.  
Relig. T. 1.  
c. 21.

There are *Mingrelian Nuns* of different sorts. Some are young girls, who have renounced marriage. Others are servant-maids, who, after the death of their masters, become *Berēs* with their mistresses. Others are widows, who never marry again. Others are women, who, having tasted too much of the world, relinquish it, when they grow in years, and find themselves neglected. Others are divorced wives; and others, lastly, become Nuns through poverty. All these religious are dressed in black after the Persian manner, and cover their heads with a black veil. They are not cloystered, and may quit the religious life whenever they please.

**MINIMS.** A religious Order, in the Church of Rome, whose founder was St Francis de Paula, so called from the place of his birth in Calabria. Hist. des Ord.  
Relig. T. 7.  
c. 56.

This Saint had his education among the religious Franciscans of St Marc, an episcopal town of the same province. In a short time he surpassed all the Monks in an exact observance of the rule of St Francis. At fifteen years of age, he retired to a solitude, and lived in a hole of a rock, practising the greatest austerities. In the year 1435, he began to have disciples, with whom he quitted his retirement, and returned to the place of his nativity, where he laid the foundations of his order. He built little cells and a chapel, which he dedicated to St Francis of Assisium. The number of his disciples increasing, he built a handsome monastery and church at Paula. The same year, 1453, he made another settlement at Spezano, and a third at Cortona in 1460. He founded a Convent at Milazzo in Sicily, at the request of the inhabitants. Upon this occasion they relate a miracle performed by this Saint. Some mariners refusing to carry him over Italy to Sicily, on account of his poverty, the Saint spread his cloak upon the sea, which served him as a boat, and conveyed him safe over. Many other miraculous actions are attributed to St Francis, whose new order spread itself daily. His journey to France is not the least remarkable circumstance of his life. He was invited thither by Lewis XI, to cure him of a dangerous sickness, which however ended in the death of that king. Charles VIII, his son and successor, built a fine convent for St Francis and his companions, in the Park of Plessis, and another at Amboise: by which means this order got footing in France. Soon after, it was established in Spain, under Ferdinand and Isabella, who gave the religious a convent at Malaga. It was received in Germany, about the year 1497, under the Emperor Maximilian.

St Francis composed his rule, in 1493, and it was approved by Pope Alexander VI, at the recommendation of the King of France. This Pontiff changed the name of *Hermits of St Francis*, which these religious bore, into that of *Minims*, because they called themselves in humility *minimi Fratres Eremitæ*, and gave them all the privileges of the religious mendicant, or begging Friars. In 1507, the holy founder of this order died, at the age of 91 years, and was canonized by Pope Leo X, in 1519. His body was preserved in the church of the convent of Plessis, till the Huguenots, in 1562, dragged it out of its tomb, and burnt it with the wood of a crucifix belonging to the church. His bones however were saved out of



the fire by some zealous Catholics, who mixed with the Calvinist soldiers, and were distributed afterwards among several churches.

This order is divided into thirty-one Provinces, of which twelve are in Italy, eleven in France and Flanders, seven in Spain, and one in Germany. It has at present about 450 convents. The *Minims* have passed even into the Indies, where there are some convents, which do not compose Provinces, but depend immediately on the General.

What more particularly distinguishes these religious from all others, is, the observation of what they call the *Quadragesimal life*, that is, a total abstinence from flesh, and every thing which has its origin from flesh, as eggs, butter, cheese; excepting in case of great sickness. By this means they make the year one continued *Lent-fast*. Their habit is coarse black woollen stuff, with a woollen girdle of the same colour, tied in five knots. They are not permitted to quit their habit and girdle, night nor day. Formerly they went barefooted, but for these last hundred years have been allowed the use of shoes.

MINISTERS. See BISHOP, PRIEST, DEACON, &c.

MINORS (FRYARS.) See FRANCISCANS.

MINOS. According to the poetical system of Theology, was one of the three Judges of Hell. The other two were Æacus and Radamanthus. The peculiar province of Minos, according to Virgil, was, to re-hear the causes of those, who had suffered death through an unjust accusation.

Æn. l. 6. v.  
430.

Hos juxta falso damnati crimine mortis,  
Nec vero hæc sine forte datæ, sine judice, sedes.  
Quæsitur Minos urnam movet: ille silentium  
Conciliumque vocat, vitasque & crimina discit.

—— — Then those, whom forms of laws  
Condemn'd to dye, when traitors judg'd their cause.  
Nor want they lots, nor judges to review  
The wrongful sentence, and award anew.  
Minos, the strict Inquisitor, appears,  
And lives and crimes, with his assessors, bears.  
Round, in his Urn, the blended balls he rous;  
Absolves the just, and dooms the guilty souls.

DRYDEN.

Minos was the son of Jupiter and Europa, and king of Candia, or Crete. He was the first, who gave laws to the people of that Island. He had great wars with the Athenians, in order to revenge the death of his son Androgeus, whom they had slain.

Ovid. Met.  
l. 7. v. 456.

Bella parat Minos, qui, quamquam milite, quamquam  
Classe valet, patria tamen est firmissimus ira,  
Androgeique necem justis ulciscitur armis.

Minos prepares for war; though strong in arms  
By sea and land, yet stronger in revenge,  
And pious anger for a murder'd son.

Minos, according to Plato, was superior to Æacus and Radamanthus, and was to determine all difficulties that might occur. See ÆACUS and RADAMANTHUS.

MIRACLES. These being considered, by Divines, as one of the strongest proofs of the truth of the Christian religion, it may not be improper to begin this article with a short account of their nature and evidence; which I shall extract from one of the best and clearest writers of this age.

Dr Samuel  
CLARKE,  
Evidences of  
Nat. and Rev.  
Relig. Prop.  
XIV.

‘ The positive and direct proof of his (*our Saviour's*) divine commission, are  
‘ the *Miracles*, which he worked for that purpose: his healing the sick: his giving  
‘ sight to the blind: his casting out devils: his raising the dead: the wonders that  
‘ attended



‘ attended his crucifixion : his own resurrection from the dead : his appearance afterwards to his disciples : and his ascension visibly into heaven.——

‘ It has been much controverted, whether true miracles can be worked by any less power than the immediate power of God ; and whether, to complete the evidence of a miracle, the nature of the doctrine, pretended to be proved thereby, is necessary to be taken into consideration, or no.’ The learned author undertakes to set this matter in a clear light, as follows.

‘ In respect of the power of God, and the nature of the things themselves, all things that are possible at all, are equally and alike easy to be done.——It is not therefore a right distinction, to define a miracle by any absolute difficulty in the nature of the thing itself: it is at least as great an act of power to cause the Sun to move at all, as to cause it to stand still at any time: yet this latter we call a miracle; the former, not.——

‘ What degrees of power God may reasonably be supposed to have communicated to created Beings, or subordinate intelligences, is not possible for us to determine.——Therefore a miracle is not rightly defined to be such an effect as could not have been produced by any less power than the divine omnipotence. There is no instance of any miracle in Scripture, which to an ordinary spectator would necessarily imply the immediate operation of original, absolute, and underived power.

‘ All things that are done in the world, are done either immediately by God himself, or by created intelligent Beings: matter being not at all capable of any laws or powers whatever.——So that all those things, which we say are the effects of the natural powers of matter, and laws of motion, are properly the effects of God’s acting upon matter continually and every moment, either immediately by himself, or mediately by some created intelligent Beings.——Consequently, there is no such thing as what men commonly call the course of nature, and the power of nature.——It is not therefore a right distinction, to define a miracle to be that, which is against the course of nature:——it is no more against the course of nature for an Angel to keep a man from sinking in the water, than for a man to hold a stone from falling in the air, by overpowering the law of Gravitation; and yet the one is a miracle, the other not so.——

‘ Those effects, which, upon any rare and extraordinary occasion, are produced in such a manner, that it is manifest, they could neither have been done by any power or art of man, or by what we call chance;——these undeniably prove to us the immediate and occasional interposition either of God himself, or at least of some intelligent agent superior to man.——Whether such an extraordinary interposition be of God himself, or of some good, or of some evil Angel, can hardly be distinguished certainly, merely by the work or miracle itself: because it is impossible for us to know with any certainty, either that the natural power of good or evil angels extends not beyond certain limits, or that God always restrains them from producing such or such particular effects. It is not therefore a right distinction, to suppose the wonders, which the Scripture attributes to evil spirits, to be meer sleights or delusions.——

‘ The only possible ways, by which a spectator may certainly and infallibly distinguish, whether miracles be the works, either immediately of God himself, or of some good angel employed by him——or whether, on the contrary, the miracles be the works of evil spirits——are these: if the doctrine, attested by miracles, be in itself impious, or manifestly tending to promote vice; then, without all question, the miracles, how great soever they may appear to us, are neither worked by God himself, nor by his commission.——If the doctrine, attested by miracles, be in itself indifferent——and at the same time, in opposition to it, and in proof of the direct contrary doctrine, there be worked other miracles, more and greater than the former;——then that doctrine, which is attested by the superior power, must necessarily be believed to be divine. This was the case of Moses and the Egyptian magicians. The magicians worked several miracles, to prove that Moses was an impostor: Moses worked miracles more and greater than theirs:——therefore it was necessarily to be believed, that Moses’s commission was truly from God. If, in the last place, the doctrine, attested by Miracles, tends to promote the honour and glory of God, and the practice of righteousness among men; and yet nevertheless be not in itself demonstrable, nor could without revelation have been discovered to be actually true;——and there be no pretence of more and greater Miracles, to contradict it; (which is the case of the doctrine and Miracles  
‘ of



‘ of Christ :) then the Miracles are unquestionably divine, and the doctrine must  
 ‘ without all controversy be acknowledged as an immediate and infallible revelation  
 ‘ from God.’

‘ From these few, clear, and undeniable propositions (*which the reader may see  
 ‘ more at large in our author himself*) it follows;’

First, ‘ That the true definition of a Miracle, in the Theological sense of the word,  
 ‘ is this; that it is a work effected in a manner unusual, or different from the com-  
 ‘ mon and regular method of providence, by the interposition either of God him-  
 ‘ self, or some intelligent agent superior to man, for the proof or evidence of some  
 ‘ particular doctrine, or in attestation to the authority of some particular person.  
 ‘ And, if a Miracle so worked be not opposed by some plainly superior power, nor  
 ‘ be brought to attest a doctrine either contradictory in itself, or vitious in its con-  
 ‘ sequences; that doctrine must necessarily be looked upon as divine, and the  
 ‘ worker of the miracle entertained as having infallibly a commission from God.—

Secondly, ‘ That the pretended miracles of Apollonius Tyanæus, Aristæus Pro-  
 ‘ connesius, and some few others among the Heathens, even supposing them to have  
 ‘ been true miracles (which yet there is no reason at all to believe; because they are  
 ‘ very poorly attested, and are in themselves very mean and trifling, as has been fully  
 ‘ shewn by Eusebius, in his book against Hierocles;) yet they will prove nothing at  
 ‘ all to the disadvantage of Christianity: because they were worked, either without  
 ‘ any pretence of confirming any new doctrine at all; or else to prove absurd and  
 ‘ foolish things; or to establish Idolatry, and the worship of false gods: and conse-  
 ‘ quently they could not be done by any divine power and authority.

JENKYNs,  
 Reasonable-  
 ness, &c. of  
 the Christian  
 Relig. B 1.  
 P. 1.

The suitableness and efficacy of miracles, to prove a divine revelation, appears  
 from hence, that ‘ the world has ever expected (as a learned writer remarks) that  
 ‘ God should reveal himself to men by working somewhat above the course of na-  
 ‘ ture. All mankind have believed, that this is the way of intercourse between  
 ‘ heaven and earth; and therefore there never was any of the false religions, but it  
 ‘ was pretended to have been confirmed by something miraculous.’

In IREN. Dif-  
 fert. 11. &  
 28.

If it be enquired, why the Miraculous gifts bestowed upon the first preachers of  
 Christianity, were not continued to the Church, but ceased in after ages; the answer  
 is plain: because the power of working miracles being given for the establishment of  
 the Christian religion in the world, by convincing men of it's truth and authority;  
 when this purpose was effected, Miracles were no longer necessary; and those mira-  
 culous gifts ceased with the reason for which they were bestowed. The learned  
 Mr Dodwell, in an historical account of Miracles from the times of the apostles,  
 through the ages next succeeding, has shewn, that they were always adapted to the  
 necessities of the Church, being more or less frequent as the state and progress of  
 the Christian religion required; till at last they wholly ceased, when there was no  
 longer any need of them. And this will seem the more reasonable, if we consider  
 (1) That Miracles, by becoming common, would lose the design and end, and the  
 very nature of Miracles; and (2) that a perpetual power of Miracles, in all ages,  
 would give occasion to continual impostures, which would confound and distract  
 mens minds, and make the true Miracles themselves suspected. The reader may  
 see these, and some other observations to the same purpose, enlarged upon by the  
 last-cited author.

JENKYNs,  
 Ubi supra. P.  
 2. c. 31.

Augm. Scient.  
 l. 3. c. 2.

De Procur.  
 Indor. Salute,  
 l. 2. c. 9.

I shall insert here two curious remarks; one from my Lord Bacon, the other from  
 Acosta. My Lord Bacon observes, that ‘ there was never Miracle wrought by God,  
 ‘ to convert an Atheist, because the light of nature might have led him to confess a  
 ‘ God. But miracles are designed to convert Idolaters, and the superstitious, who  
 ‘ have acknowledged a deity, but erred in the manner of adoring him; because no  
 ‘ light of nature extends to declare the will, and true worship of God.’ Acosta,  
 enquiring into the cause, why Miracles are not wrought by the present missionaries for  
 the conversion of heathen nations, as they were by the Christians of the primitive  
 ages, gives this as one reason; that the Christians at first were ignorant men, and the  
 Gentiles learned; but now on the contrary all the learning in the world is employed  
 in the defence of the Gospel, and there is nothing but ignorance to oppose it;  
 and there can be no need of farther Miracles in behalf of so good a cause,  
 when it is in the hands of such able advocates, against so weak adversaries.

The history of the first ages of the Christian Church abounds with relations of  
 Miracles wrought by Saints, Martyrs, and other pious persons: but, notwith-  
 standing



standing these miraculous gifts ceased in after ages, the church of Rome still keeps up its pretension to miracles. 'They are in general (says a modern author) become more easy and common, than in the primitive ages. They have ceased to take religion and truth for their sole objects: but, on the other hand, we have the comfort to see all the laws of nature destroyed, for the least favour a Saint asked of God, or for his private occasions. Birds have been seen to grow silent, and listen to the sermons of Saints, and fishes leave the water to hearken to their preaching. These miracles are not yet ceased, nor ever will to the end of the world. Notwithstanding the endeavours of the incredulous, the faith of pious good souls is not exhausted, but is a source that will never dry up.'

Dissert. on  
the Roman  
Relig. *apud*  
Rel. Cerem.  
T. 1.

Father Giry, and other writers of the *Lives of the Saints*, will supply the reader (*usque ad nauseam*) with numberless miracles wrought by the faints of these latter ages. I shall subjoin here a few examples.

St Raymond of Pennaforte, having long remonstrated to no purpose against the debaucheries of the king of Spain, resolved to leave him, and return to Barcelona: but the king having forbid any one to transport him, St Raymond threw his cope into the sea; and, taking his staff in his hand, went into this new kind of boat, and arrived safe in Catalonia.

St Francis of Paula was endued with such supernatural strength, that he carried away a rock of prodigious bigness, which hindered the foundation of a dormitory he was building.

St Agnes of Monte Pulciano received a visit from the blessed Virgin, holding the child Jesus in her arms, whom she permitted her to embrace and press to her breast. After her death, she returned the civility of St Catharine of Sienna (who came to visit her tomb) after a very extraordinary manner. While the living saint was endeavouring to kiss the feet of the dead one, the latter lifted up her foot to St Catharine's lips, through an excess of humility to be before-hand with her.

St Bonaventure, not being able to communicate in the ordinary way, by reason of a violent indisposition in his stomach, had the pyx placed upon his breast, and the holy wafer immediately penetrated into his very bowels.

St Ignatius, being given over by his physicians, was visited by St Peter, who healed him with a touch. This faint was the famous founder of the Jesuits, who reckon up no less than 200 Miracles performed by him.

St Clara being one day at her devotions, a very beautiful child (supposed to be the child Jesus) with two shining wings, flew into her lap, and caressed her with many fond endearments. Another time, being indisposed, and not able to go to matins, she notwithstanding heard the office distinctly, though sung at a church very distant from her monastery.

St Stanislaus Kostka became famous, after his death, for driving out devils, and restoring persons to life. The Polanders believe, that one of this faint's bones, steeped in a little wine, is a sovereign remedy against many distempers.

St Clara of Montefalco, having often declared to the Nuns of her convent, that she had the figure of Christ crucified, and all the instruments of his passion graved on her heart, they caused her body to be opened, after her death, and were convinced of the truth of this Miracle.

St Didacus cured diseases with the oil of a lamp burning before an image of our Lady. One day, being destitute of food in a journey, he prayed to God, and immediately saw a table, spread on the grass, and covered with refreshments.

The famous St Xavier, during his mission to the East-Indies, raised several persons to life. Being in the neighbourhood of Amboina, he calmed a tempest by plunging his crucifix into the sea. In the heat of the action, the crucifix slipped out of his hand: but an officious fish restored it to him in a moment.

St Rosa was so venerable for her great sanctities, that the largest trees of the garden bent down their branches, as saluting her, when she passed by them to her cell.

MIRAMIONES. An order of Nuns, at Paris, so called from their foundress *Madam de Miramion*. They are otherwise called *Nuns of St Genevieve*.

Hist. des Ord.  
Relig. T. 8.  
c. 29.

Madame de Miramion was the most pious lady of her times. She was a widow, and was wholly employed in acts of charity and goodness. In the year 1630, she received into her house twenty-eight Nuns of the frontiers of Picardy, whose con-



vents had been ruined by the wars. She maintained them at her own expence, 'till she could find the means of placing them in other houses, or sending them home, when they might return without danger. In 1661, she settled in St Anthony's street, where she lived in community with some young women, and in the observation of some rules prescribed to her by her father director M. du Festel.

In 1636, a community of young women, under the title of *St Genevieve*, was established by a Lady named Mademoiselle Blosset. They kept little schools, visited the sick, and were employed in other exercises of virtue and charity. The conformity between this community, and that of Madame de Miramion, put her upon the thoughts of an union between them. This was effected, and the two communities were united, Sept. 14, 1665. Madame de Miramion was chosen superior, and from that time the community took the name of *Miramiones*.

In 1670, they purchased the house, in which they are at present, on the *Quay de la Tournelle*. Afterwards several other communities, at Amiens, La Ferte, and elsewhere, united themselves to the *Miramiones*. The holy foundress died, March 24, 1696.

The sisters are not admitted into the community till twenty years of age, and after two years probation. They make no vows. They repeat the office of the Holy Virgin every day, and are obliged to an hour's mental prayer morning and night. Once a week they accuse themselves to the superior of three or four principal faults. Their habit is of black woollen stuff.

**MISNA.** [*Hebr.*] The Code, or Collection, of the Civil Law of the Jews. The word signifies *Repetition*, and is as much as to say, *A second law*; whence the Greeks call it *Deuterosis* (*Δευτέρωσις*) a word of the same signification with *Mishna* or *Misna*.

The Jews pretend, that, when God gave the written Law to Moses, he gave him also another not written, which was preserved by tradition among the Doctors of the synagogue, to the time of Rabbi Juda, surnamed the *Holy*. This Doctor was prince or head of the captivity, that is, chief of the Jews, after the destruction of Jerusalem and the temple. He was born at Sephoris, a city of Galilee; and, having been often employed in deciding differences among the Jews concerning the sense of the Law, and seeing the danger they were in, through their dispersion, of departing from the traditions of their fathers, he judged it proper to reduce them to writing. This produced the *Misna*, which is universally ascribed to Judah, as its author and compiler.

A. C. 104.

The *Misna* is divided into six parts. The first relates to the distinction of seeds in a field, to trees, fruits, tythes, &c. The second regulates the manner of observing the festivals. The third treats of women, and matrimonial cases. The fourth, of losses arising by trade, suits occasioned thereby, &c. The fifth concerns obligations, sacrifices, and other holy matters. The sixth treats of the several sorts of purifications. Each part of the *Misna* is denominated from its subject, as follows.

- |                   |                         |
|-------------------|-------------------------|
| 1. Ordo Seminum.  | 4. Ordo Damnorum.       |
| 2. Ordo Festorum. | 5. Ordo Sanctorum.      |
| 3. Ordo Mulierum. | 6. Ordo Purificationum. |

The *Misna* was received with profound veneration by all the Jews, as containing what was dictated by God himself from mount Sinai, together with the written Law. All the learned men made it their chief study, and many of them applied themselves to the making comments on it. These they called *Gemara* or *Supplements*; which, together with the text of the *Misna*, make up the two *Talmuds*, that of Babylon, and that of Jerusalem. See **TALMUD**.

BINGHAM,  
Orig. Eccles.  
B. 13. c. 1.  
§. 3.

**MISSA.** [*Lat.*] In the antient Christian Church, was the general name given to every part of divine service. It signified both the service of the Catechumens, and the Service of the Faithful. It is often used for the psalmody, for the lessons, for the prayers at evening, when there was no communion, and for the prayers used at the celebration of the Eucharist.

The Romanists have abused the general name *Missa*, under the appellation of *Mass*, and apply it only to denote the office of consecrating bread and wine into the body



body and blood of Christ, and offering that as an expiatory sacrifice for the quick and dead. *See* MASS.

*Missa*, in Latin, is the same as *Missa*. And it was the form used in the Latin Church, *Ite Missa est*, which answers to the Greek ἀπολύετε and προέλθετε, the solemn words used at the dismissal of the Catechumens first, and then of the whole assembly, at the end of their respective services. Whence the services themselves at last took their names from these solemn dismissals, the one being called *Missa Catechumenorum*, the service of the Catechumens; and the other *Missa Fidelium*, the service of the Faithful.

MISSAL. *The Romish Mass-book: See* MASS.

MISSION (PRIESTS of the). *See the following article.*

MISSIONARIES. Among Christians, are such ecclesiastics, or priests, as are sent, by the Church, into Pagan, or Infidel countries, to convert the natives, and establish the Christian religion among them.

Among all the Christian Communion, the church of Rome has ever been the most zealous in making proselytes: it is no wonder therefore, the *Popish Missions* have been the most numerous and remarkable. It is not easy to give an account of them all: but the reader may find a short history of the *Popish Missionaries* in a book entitled, *An account of the Roman Catholic Religion through the world*. It was written for the use of Pope Innocent XI, by M. Cerri, secretary to the congregation *de propaganda fide* and was found in the library of the Abbot of St Gall. Sir Richard Steel procured an English Translation of it, which was published in the year 1715. Thither I refer the reader, and shall confine myself, in this article, to some few remarks on the conduct of the Popish Missionaries, and their methods of propagating Christianity among the Heathens.

And, first, it is very remarkable, that the Popish Missionaries never allow their converts the use of the scriptures. Though they boast of the great numbers of people they baptize and convert, yet they never say, their proselytes have read the Bible; nor is it agreeable to the principles of their Church to allow the use of that book to the vulgar. It is no wonder, therefore, their converts often relapse into idolatry, when they never knew the foundation of the Christian religion, nor were ever rightly instructed in the faith. It is reported of twelve Franciscan Fryars, that each of them baptized 100000 Indians, without any previous care to make them Christians, and only asking their names.

HORTING.  
Hist. Eccles.  
Sæc. 15.

In the next place, the Missionaries often allow their converts in the practice of their old heathenish idolatries. This, we are told, the Jesuits have done in China, and in several parts of the East-Indies; particularly on the coast of Coromandel, where the heathens worshipped a Cow, and, having tempered the excrements of that animal into a kind of paint, made several figures with it on their foreheads. The Missionaries there, in 1703, thought it not proper to deprive the Indians of this custom, even after they had reconciled them to the Christian Faith; but found out an expedient to make it lawful; which was, to bless the excrements, when dried, and beat into powder, as they used to do with ashes at the beginning of Lent. The Jesuits undertook to defend this practice, alledging, that, if they opposed these customs, Christianity would be lost among the Indians. It is notorious, that the Jesuits have tolerated, among the Chinese, after their becoming Christians, the sacrifices offered to Confucius and their ancestors; though this abuse was remedied by the congregation *de propaganda fide*, at Rome, in 1644.

Memoirs for  
Rome, &c.  
printed at  
London,  
1710.

DU PIN,  
Hist. of the  
Church Cent.  
XVII. c. 22.

Thirdly, (to use the words of Dr Geddes) 'The Roman Missionaries, especially the Jesuits, having neither the gift of miracles, nor of patience, to wait for the slow issue of converting nations, by preaching the faith to them, are for dispatching the matter by dragoons, or by some other violent and sanguinary way; the Jesuits being all to a man of the same opinion with their great apostle of the Indies, Francis Xavier, that Missionaries without muskets never make converts to any purpose. The truth of which maxim, John Blount, a Missionary Jesuit, tells us, is confirmed by universal experience; and that neither in Brasil, Peru, Mexico, Florida, or the Moluccoes, have any conversions been made without the help of the secular arm.'

Hist. of the  
Churches of  
Malabar, &c.  
Pref.



If the curious reader would see, in what manner the Popish Missionaries preach the gospel in China, he may consult the article *JESUITS*, Vol. I. *In Append.*

Voy. Vol. II. To what has been said of the Missionaries themselves, may be added some account of their proselytes or converts. Mr Dampier, speaking of the converts made by Popish Missionaries in Siam and Tonquin, in the East-Indies, has this remark: 'As to the converts these people have made, I am credibly informed, that they are chiefly of the poor people; that, in times of scarcity, their alms of rice have converted more than their preaching; and, as for those who have been converted, as they call it, that is, to beads, images, and belief of the Pope, they have fallen off again, as the rice grew plentiful, and would be no longer Christians, than while the priests administered food to them.'

We may farther guess what sort of Christians are made by the Popish Missionaries, from a passage of Captain Sarris's Voyage to Japan, in 1611. 'I cannot (*says he*) but take notice of an odd mistake in a matter of devotion, made by some Japanese gentlewomen, whom I admitted into my cabin. These were some, whom the Portuguese Jesuits had been at work with, and had taught them some little matters of Christianity, as the saying of a few gibberish prayers, and the cringing before an image or picture. The good women, being in the cabin, chanced to cast their eyes upon a picture of Venus and Cupid that hung there: at which sight they were immediately seized with a fit of devotion, and clapped upon their knees without any more ado, tumbling out all the religion they had learned of the Fathers; and very zealous they were in their addresses to the two modest deities painted before them. The business was, they mistook this pair for the blessed Virgin and her son, whom the Jesuits had given them so slender an account of, that they knew no difference between them, and Cupid and Venus.'

Dr Mather, in his *History of New England*, tells us, there fell into his hands the Manuscripts of a Jesuit, whom the French employed as a Missionary among the Western Indians; in which was a Catechism, containing the principles those Heathens were to be instructed in. It was in the Iroquoise language, with a translation annexed, and some cases of conscience for the regulation of their behaviour. 'The Catechism (*says the Doctor*) gives very odd notions of heaven; that it is a fair soil, where they want neither meat nor cloaths; that they do nothing; the fields give corn, beans, pumkins, and the like, without tillage; the trees are always green, full, and flourishing; the sun always shines, and the fruits are never wasted. The notions of hell are as surprising; that it is a wretched soil, a fiery pit in the center of the earth, always dark; the devils are ill-shaped things with vizors on, to terrify men; there is nothing to drink there but melted lead; and they eat one another. Their resolves of cases of conscience are as strange; as that a man is not obliged to pay hire to his whore, if she be a Christian; that, if an Indian steals a hatchet from a Dutchman, he is not obliged to make restitution.' Such doctrines did the pious French Missionaries teach the poor ignorant Indians of America.

HOORNBECK,  
De conver-  
sione Indo-  
rum.

The great man, whom the church of Rome boasts of, as most successful in this work, is the famous St Francis Xavier, whom they style the *Apostle of the Indies*. He was born of a noble family at Pampelona in Navarre, in the year 1497. He studied and taught Philosophy and Divinity at Paris, from whence he went companion with Ignatius Loyola, founder of the Jesuits, and followed his rule. In 1540, he came into Portugal, and from thence passed into the Indies, in quality of Apostolical Nuntio. He preached in the island of Zocotora, at Goa, and Travancor. In the island of Ceylon, he converted the king of Candia. He went from thence to the Moluccoes, where he converted great numbers. After traversing the Indian islands, and some parts of the Continent, he preached in Japan. Next he prepared to go into China, and died in his way thither, *An.* 1552.

Xavier was canonized by Pope Gregory XV; and his bull of canonization recites several miracles he is said to have done; as, that a whole army, which was marching against the Christians, was terrified at the sight of Xavier, and forced to retire: that at Comorin he restored a dead man to life; that he healed the sick, and calmed tempests: that, at Tolo in the Moluccoes, having baptized twenty-five thousand people, and finding them likely to apostatize, he caused a mountain to vomit up a great deal of fire, ashes, and pumice-stones, and the walls of the city to fall flat by an earthquake: lastly, that, when he preached to several nations, every one

heard



heard him speaking in their own language. This famous Missionary is said to have made 200000 proselytes.

There are, in France, and other popish countries, several *Congregations of Missionaries*, whose principal end is, to be employed on *Missions*, and to inspire into the young Clerics the spirit of piety and devotion, which is necessary for the worthy discharge of their ministry. Such are the *Congregations of the priests of the Mission*, the *Eudists*, the *Missionaries of Lyons*; and some others.

Hist. des Ord.  
Relig. T. 8.  
c. 11.

The most remarkable of these congregations, called *the Priests of the Missions*, had for founder M. Vincent de Paul. This pious ecclesiastic having preached in the Parish-Church of Folleville, in the diocese of Amiens, and prevailed on a great number of persons to make a general confession to him of their sins, took occasion, from the success of this first Mission, to found the congregation we are speaking of. His first settlement was in the parish of Chatillon-de-domes, in the county of Bresse, where, with five or six ecclesiastics, whom he found there, he formed a little community, with an intention to devote themselves to the service of religion. Soon after Mr Vincent de Paul was prevailed upon, by the Count de Joigni, and his wife Madame de Gondy, to come to Paris; where, at the charge of those illustrious persons, he established a congregation of priests. This settlement was made March 1, 1624. The archbishop of Paris gave them the college of *Bons Enfants* (the good Children) which was at his disposal. In 1632, Pope Urban VIII erected this society into a congregation, under the title of *the Mission*. The priory of St Lazarus was, soon after, united to this congregation, and became the head of the order, and the residence of the General.

This congregation made a quick progress, and soon spread all over the kingdom of France. In 1642, it gained footing in Italy; and, in 1651, was received in Poland. The pious founder lived to see twenty-five houses of his institute. It is at present composed of about 84 houses, divided into nine provinces; which are, those of France, Champagne, Aquitain, Poitou, Picardy, Rome, Lombardy, and Poland.

The *Priests of the Mission* have three principal employs. The first is, to labour at their own perfection; to which end their rule prescribes an hour of mental prayer every morning, three examinations of conscience every day, a spiritual lecture every day, some spiritual conferences once a week, an annual retreat of eight days, and the observation of silence out of the stated times of conversation.

The second employ is that, from whence they are denominated, and consists in labouring for the salvation of the poor country-people. They devote eight months in the year to this pious work. The *Missionaries* stay fifteen days, three weeks, or a month, and sometimes more, in each place; during which time they instruct the people by catechisms, hear general confessions, accommodate differences, reconcile enemies, and assist the sick and indigent.

In the third place, the *Priests of the Mission* are employed in promoting the spiritual advancement of ecclesiastical persons. To which purpose, they apply themselves to the direction of the seminaries, into which persons, designed for holy orders, retire for some time. Here the *Missionaries* perform divine offices, read lectures of divinity, explain the scriptures, and solve cases of conscience.

This congregation consists of secular Clergy; who nevertheless make four simple vows, of poverty, chastity, obedience, and perseverance. Their habit is distinguished from that of other ecclesiastics only by a linnen collar four fingers broad, and by a little tuft of beard, which they wear.

**MITHRA or MITHRAS.** So the antient Persians called the SUN, which they worshipped as a god, and to whom they offered horses. Strabo and Herodotus tell us, that of all the gods they worshipped the Sun only; by which we are to understand, that the Sun was their principal god: for Plutarch informs us, that, according to the Theology of the Persians, there are three ruling *Genii*; one good and beneficent, one evil and malevolent, and a third between both, called *Mitbras*. See *ARIMANIUS* and *OROMASDES*.

STRABO, l.  
15.  
HEROD. l. 1.  
In Iride &  
Ofride. c. 24.

*Mitbras*, according to the Persian fable, was born of a stone; by which the Mythologists understand the fire, which darts from a stone, when it is struck.

Athenæus reports a singularity relating to the festival of this god among the Persians which is, that the king only was allowed to get drunk, and to dance after the

Lib. 10. c.  
10.



Persian manner, on that day. Strabo says somewhere, that the Medes were obliged to send the king of Persia 20000 horses annually, for the solemnity of this festival.

The Romans adopted this god of the Persians, as they did those of all other nations. But they paid him a quite different kind of worship from that they paid to the Sun; just as Apollo, who, physically speaking, was nothing else but the Sun, had temples, priests, and sacrifices to himself, and had nothing in common with the Sun or Mithras.

Mithras was styled the *Invincible*; as appears by the following inscription:

DEO SOLI INVICTO MITHRÆ.

*To the god, the Sun, the invincible Mithras.*

Montf.  
Antiq. T. 2.  
P. 2. B. 4.  
c. 3.

There are a great many images of Mithras, some of which are very particular. He is seen with the head of a Lyon, and the body of a man, and having four wings, two of which are extended towards the Sky, and the other two towards the ground. Another way of representing Mithras, usual at Rome, was, to paint him like a young man, with a Phrygian bonnet on his head, and in a cave; where he is striking a dagger into a bull's neck; agreeable to the fable, which makes Mithras an ox-stealer:

Commod.  
Instruct. 13.

Vertebatque boves alienos semper in antris.

*Oxen he stole, and hid them in a cave.*

This description of him is said to be symbolical of the properties and operations of the Sun. The commentator Lucretius, interpreting these words of Statius,

Thebaid. l. 1.

— — — — — seu Persei sub rupibus antri  
Indignata sequi torquentem cornua Mithram.

— — — — — Or Mithra, in a Persian cave,  
Grasping the horns of a reluctant bull.

explains the fable thus: 'It is said, the Persians were the first, who introduced the custom of worshipping the Sun in caves. The Sun honoured in this manner is called Mithras. Because he is subject to eclipses, he is worshipped in caves. The bull's horns are to be understood of the Moon, who, being enraged at following her brother, sometimes goes before him, and intercepts his light. But the Sun, to shew that she is inferior to him, gets upon a Bull, grasps his horns, and turns them about with violence. Statius gives us to understand, that he speaks of the horned Moon.' This influence of Mithras, or the Sun, over the Moon and Stars, is mentioned in a verse of Claudian:

De laud. Stilic. l. 1.

Et vaga testatur volventem sidera Mithram.

*Attesting sacred Mithra, who from far  
Governs the course of each revolving star.*

Mithras, among the Romans, had a kind of Priests, who were called *Patres Sacrorum*, fathers of the sacred mysteries: there were likewise *Matres Sacrorum*, Mothers of the sacred mysteries. Porphyry tells us, the Priests were called *Leones* (Lions) and the priestesses *Hyænae*, another kind of beast. Other ministers of Mithras were called *Coraces* and *Hierocoraces*, that is, *Crows* and *Sacred Crows*. From these names the festivals of Mithras were called *Leontica*, *Coracica*, and *Hierocoracica*. Over all these was an Arch-priest.

The initiation into the mysteries of this god were very barbarous. The person to be initiated was to undergo several kinds of punishments, to shew himself as it were impassible. He was for several days to swim cross a large water: he was to throw himself



himself into the fire; to live a long time in a desert place without food; and if, after a gradation of punishments, to the number of fourscore, he was found alive, he might be initiated into the most holy mysteries of Mithras.

*Mithras*, according to Vossius, is derived from the Persian *Mithra*, which signifies *Great*. See the SUN.

**MITRE.** Among Christians, is a sacerdotal ornament worn on the head by Bishops, and certain Abbots, on solemn occasions. It is a kind of round cap, pointed, and cleft a-top.

The *Mitre* (*Mitra*) was originally the womens head-dress. Hence Ascanius, in Virgil, reproaches the Trojans, or Phrygians, with wearing the *Mitre*, and being dressed like women.

Vobis picta croco & fulgenti murice vestis,  
Desidiæ cordi: juvat indulgere choreis;  
Et tunicæ manicas, & habent redimicula *mitræ*:  
O vere Phrygiæ, neque enim *Phryges*! ite per alta  
Dindyma.

Æn. l. 9. v.  
614.

Your vests, embroider'd with rich purple, shine:  
In sloth ye glory, and in dances join:  
Your vests have sweeping sleeves: with female pride,  
Your Mitres underneath your chins are ty'd.  
Go, Phrygians, to your Dindymus agen,  
Ye less than women, in the shapes of men!

DRYDEN.

The High-priest, among the Jews, wore a *Mitre*, or bonnet, on his head. All that can be collected from Josephus, and others, concerning this ornament, is, that it was a kind of cap, not unlike a hemisphere; which consequently did not come down lower than the ears, and was wrapped several times about with a piece of fine cotton, or linnen, of a considerable length, and tied behind the head with a blue ribbon or string, to prevent its falling off. It was encircled with a triple crown of gold, and had on the top a kind of golden cup, resembling the bud of a certain plant, described by Josephus. On the golden crown was engraven in Hebrew words HOLINESS TO THE LORD; which was intended no doubt to express the sanctity of the high-priest's character.

Antiq. l. 3.  
c. 7.  
Exod. xxviii.  
36.

The inferior priests of the Jews had likewise their *Mitres*: but in what respects they differed from that of the high-priest, is uncertain. The difference probably consisted, not in the shape, but in the richness and beauty of the ornament. However both the high-priest and the inferior priests took care to tie their *Mitres* fast, when they officiated, because it was thought a mark of irreverence and boldness, to be seen bare-headed.

Among the common honours, paid to bishops in the primitive ages, was that of addressing them, *per coronam*, by their crown; as, *Precor coronam vestram*, that is, *I entreat your crown*. From hence some have imagined, that the ancient bishops wore some such ornament as we call a *Mitre*. But this is by no means certain: and therefore Savaro, and others, are of opinion, that it respected the antient figure of the ecclesiastical tonsure, by which the hair was cut round, from the crown of the head downwards. But it is most probable, it was no more than a metaphorical expression, used to denote the honour and dignity of the episcopal order.

HIERON.  
Ep. 26. ad  
August.  
Not. in Sidon.  
l. 6.  
BARON. AD.  
58.

Those young women, among the primitive Christians, who professed a state of Virginity, and were solemnly consecrated thereto, wore on their heads a purple and golden *Mitre*, as a badge of distinction. Eusebius calls this ornament the *Coronet of Virginity*.

OPTAT. contr.  
Parmen. l. 6.  
EUSEB. de  
Martyr.  
Palæstr.

His holiness the Pope has no less than four different *Mitres*, which are more or less rich, according to the solemnity of the festivals, on which they are worn. The cardinals antiently wore *Mitres*, before the Hat was first granted them by the council of Lyons, in the year 1245. Some Canons of Cathedrals, in Popish Countries, have the privilege of wearing the *Mitre*; and some great families, in Germany, bear it for their crest, to shew that they are Advocates, or Feudatories of ancient Abbies, or officers of bishops, &c. There is a distinct order of Abbots, in the Romish Church, called *Mitred Abbots*, from the privilege of wearing the *Mitre*; which

is



is only embroidered with gold, to distinguish it from that of the bishops, which is adorned with Jewels.

**MNEVIS.** A god of the antient Egyptians. He was the same kind of divinity as the god *Apis*, being worshipped under the figure of an Ox, or, to speak more properly, an Ox itself, worshipped as a god. See *APIS*.

As the god *Apis* had his residence at *Memphis*, so *Mnevis* resided at *Heliopolis*, or the city of the *Sun*, called by the Hebrews *On*. Potipherah, whose daughter Joseph married; was, probably, a priest of the god *Mnevis*, because he is in scripture called a *priest of On*.

Genes. xli. 45. *Mnevis* (according to Plutarch) was sacred to Osiris: his hair was always to be black, and he had the second honours after the Ox *Apis*.  
De Isid. &  
Osirid. c. 15.

**MODESTY.** In Latin, *Pudicitia*. The Romans deified this *Virtue*. She had temples and altars at Rome; amongst which, one was peculiarly styled *the Altar of Modesty*. Juvenal, to aggravate the impudence and immodesty of the Roman ladies, mentions the lewd dialogues and actions, which passed by night near this altar.

Sat. 6. v. 305.

I, nunc, & dubita qua sorbeat aëra fanna  
Tullia, quid dicat notæ Collatia Mauræ,  
Maura, Pudicitiae veterem cum præterit Aram.  
Noctibus hic ponunt Lecticas, micturiunt hic,  
Effigiemque Deæ longis siphonibus implent, &c.

Now think what filthy dialogues they have,  
When Tullia talks to her confiding slave,  
At Modesty's old altar; when by night  
They make a stand, and from their letters light, &c. DRYDEN.

It is remarkable, that *Modesty* was distinguished into *Patrician* and *Plebeian*. The occasion of this distinction, as related by Livy, was this. Virginia, of a Patrician family, married a Plebeian named Volumnius, who was Consul. The Matrons of the Patrician rank turned her out of the temple of *Modesty*, because she had married below herself. She complained of the injury done her; to repair which in some measure, she built a little temple to *Modesty* called *Plebeia* (*Plebeian*) where the women, who were not of the Senatorian order, went to perform their devotions.

*Modesty* is represented, on Medals, by a woman sitting, and seeming to hide her face with her right hand. Alciatus mentions this attitude as proper to *Modesty*.

Ergo sedens velat vultus, obnubit ocellos:  
Ista vercundi signa Pudoris erant.

She sits, her face behind her hand conceal'd:  
By signs like these was Modesty reveal'd.

CAMDEN,  
Britannia,  
Northumber-  
land.

**MOGON.** A Pagan deity, antiently worshipped by the *Cadeni*, inhabitants of that part of England called Northumberland. In the year 1607, two altars were taken out of the river *Rhead*, inscribed to this god. The first inscription runs thus:

DEO  
MOGONTI CAD.  
ET. N. DN. AUG.  
M. G. SECUNDINUS  
BF. COS. HABITA  
NCI PRIMAS TA—  
PRO SE ET SUIS POSUIT.

i. e. Deo Mogonti Cadenorum, & Numini Domini nostri Augusti M. G. Secundinus Beneficiarius Consulis Habitanici Primas tam pro se & suis posuit.

The inhabitants have a tradition, that the god *Mogon* defended the country a long time against a certain Soldan, or Pagan Prince.



MOHAMMEDANS or MAHOMETANS. Those, who profess to believe and practise the religion of MOHAMMED or MAHOMET.

Mohammed, the author of this religion, was born at Mecca, in Arabia, in the VIth century. Authors are not agreed as to the year of his birth: but the most probable opinion is that, which places it to the year 571 or 572. He was of the family and tribe of the Coreischites, esteemed the most antient and illustrious of the country: but his parents Abdalla and Emina were poor. Abdalla died two months before the birth of Mohammed, who was brought up by his uncle Abutaleb, and by him placed in the service of a woman, who sold merchandizes into Syria. This woman, named Cadigha, fell in love with Mohammed, the driver of her camels, and married him. He was then twenty-five years old. He had by this wife three sons, who died very young, and three daughters, who were well married.

HOTTING.  
Hist. Orient.

Being subject to the falling sickness, he made Cadigha believe, he fell into convulsions upon the sight of the angel Gabriel, who came from God to reveal to him some things concerning religion. Cadigha, either really deceived, or pretending to be so, went from house to house, and spread a report, that her husband was a Prophet. His valet, and some other persons, suborned for that purpose, did the same, and by this means procured him a great number of followers; insomuch that the magistrates of Mecca began to fear a sedition. And therefore, to prevent the disorders, which a new sect usually produces, they resolved to get rid of Mohammed. He was apprized of their design, and fled from Mecca. This *flight* of Mohammed is the famous *Epocha*, from whence the Mohammedans reckon the years of the *Hegira*. See HEGIRA.

Mohammed retired to Medina, accompanied by a very few persons: but he was soon joined by a great number of his disciples; to whom he opened the design he had formed of establishing his religion by force of arms. He gave his great standard to his uncle Hamza, and sent him upon a party with thirty men. This first attempt had no success. The second succeeded better: for he attacked with 319 men a caravan of a thousand Coreischites, and defeated them. The booty was considerable; but he lost in the engagement fourteen men, who have been honourably placed in the Mohammedan martyrology. After many battles of much greater importance, he made himself master of Mecca, in the VIIIth year of the Hegira. He died three years after at Medina, being 63 years of age.

*An historical and chronological detail of the actions of this false Prophet may be seen in Dr Prideaux's Life of Mahomet; to which the reader is referred.*

It is very remarkable of this impostor that, though he himself so often declared in the Koran, that he wrought no miracles; yet his followers have ascribed a great many to him. For instance, they affirm, that he caused water to flow out of his fingers; that he split the Moon in two; that the stones, trees, and beasts acknowledged him to be the true prophet sent from God, and saluted him as such; that he went one night from Mecca to Jerusalem, from whence he ascended up to heaven, where he saw and conversed with God, and came back again to Mecca before the next morning; that a Jew woman having set before him a poisoned lamb, the lamb, roasted as it was, advised him not to eat of it; with many more miracles equally incredible. They pretend, that his birth was accompanied with the most miraculous circumstances. His mother Emina (they say) bore this new prophet in her womb without any manner of trouble; and was delivered of him without the least pain. He was no sooner brought forth, but he fell on his face to the ground, as it were to worship God; and lifting up himself, he cried, *there is but one God, and I am his Prophet*. He was born circumcised; and the devils were then driven from heaven. His nurse Halima, who before had no milk in her breasts, immediately had some, when she presented herself to the newborn prophet. Four voices were heard from the four corners of the Caaba, publishing the news of his birth. The everlasting fire of the Persians went out. A withered palm-tree put forth leaves, and bore fruit. Midwives of extraordinary beauty were present at his birth, without being sent for; and birds fluttered round him, having beaks of hyacinth, whose brilliant lustre glittered from east to west. His guardian angels transported him to a mountain, where they opened his belly, and took out his entrails, which they washed till they were as white as snow: then they opened his breast, and took out of his heart the black grain or drop, which is the

SIMON, Hist.  
Crit. des na-  
tions du Le-  
vant, c. 15.

CHEVREAU,  
Hist. du  
Monde.

HOTTING.  
ubi supra.



seed of vice in other men. They performed the whole operation, without putting him to any pain, and then conveyed him back again to the house.

D' HERBE-  
LOT, Bibl.  
Orient.

Mohammed boasted of four advantages he had above all other men: for he pretended to surpass them all in courage, in liberality, in the strength of his wrist, and in conjugal vigour. And indeed the latter was but necessary to a man, who had twenty-one (others say, seventeen) wives. His incontinency, no doubt, was the reason, that he permitted Polygamy with some restrictions, and concubinage without any bounds.

NAUDÆUS,  
Coups d'  
Etat. c. 3.

He made use of a great many artifices and stratagems, to persuade the people into a belief, that he was really a prophet sent from God. Among others, he prevailed upon one of his most faithful domestics to go down to the bottom of a well, which was near a great road, and, when he passed by attended with a great multitude of people, to cry out, *Mohammed is the well-beloved of God, Mohammed is the well-beloved of God*. These words were no sooner heard, than Mohammed publickly thanked the divine goodness for so remarkable a testimony, and persuaded the people immediately to fill up the well with stones, and build over it a little mosque in memory of this miracle. By this invention the poor slave was killed, and buried under a shower of stones, which put it out of his power ever to discover the imposture. It is pretended likewise that he had instructed a pigeon, at certain times, to come and pick grains of corn out of his ear, and that he persuaded his followers it was the angel Gabriel, under that shape, who brought him orders from God. Grotius, who relates this story, confesses it has no foundation in the Arabic authors, and that he had it out of Scaliger's notes upon Manilius.

De Verit.  
Christ. Relig.  
l. 6.

D' HERBE-  
LOT, ibid.

Mohammed was very ignorant and illiterate, and was so far from being ashamed of it, that, in the *Koran* (the *Bible* of the *Mohammedans*) he frequently gives himself the title of *Ommi*, i. e. *The Ignorant*, or one who can neither write nor read. The interpreters turn this circumstance greatly to his advantage, and make it not the least of his miracles, that, being an *Ommi*, or ignorant, he was able notwithstanding to write with so much eloquence and politeness.

RICAUT,  
Hist. Ottom.  
Emp. l. 2.  
c. 3.

The Mohammedans have a very great veneration for their false prophet, and shew it in many instances. The Grand Seigneur sends every year into Arabia 500 sequins, a Koran covered with gold, and as much black stuff as serves for a tent in the mosque at Mecca. When this new tent is put up, the pilgrims tear the old one in pieces, and each carries off a rag as a precious relic. The camel, that carries the Koran, is adorned with flowers and other ornaments, and exempt the rest of his life from all labour and service. At Grand Cairo in Egypt, they keep Mohammed's shirt, which they carry in procession at certain times with great ceremony. Many pilgrims, who visit the place of his birth, and his tomb, put out their own eyes, as if every thing else in the world was unworthy of their regard, after the sight of so divine an object.

D' HERBE-  
LOT, ibid.

Their doctors pretend, that Mohammed was created before all time; that the world was made for him alone, and that he is the sole mediator between God and man. They apply to him the promise of the *Comforter* in the gospel, where, instead of Παράκλητος, the *Paraclete*, they read Περικλυτος, the *Illustrious*. Mohammed himself endeavours to establish this belief in the Koran, where he makes Jesus Christ say to the Jews: 'O children of Israel, I am He, whom God has sent to accomplish what was revealed before me in the law of Moses, and to foretel the coming of another messenger from God.'

I omit the story of Mohammed's coffin, which is said to hang in the air, being kept in that situation by two load-stones of equal attraction; since the Mohammedans themselves laugh at it, as a meer invention of the Christian writers.

SALE'S KO-  
ran, Prelim.  
Disc. §. 2.

The corrupt state of Christianity, after the III<sup>d</sup> century, gave great advantages to the propagation of Mohammedism. To which we may add the weakness of the Roman and Persian Monarchies; either of which, had they been in their full vigour, must have crushed Mohammedism in its birth. And, as the empires were weak and declining, so Arabia, at Mohammed's setting up, was strong and flourishing. The division and independency of the tribes was so necessary to the first propagation of his religion, that it was scarce possible he should have effected his design, had the Arabs had been united in one society.

Whether Mohammed's scheme of establishing a new religion was the effect of Enthusiasm, or Ambition, has been disputed. The latter is the general opinion of Christian writers. However this be, his original design of bringing the Pagan Arabs



to the knowledge of the true God, was certainly noble, and highly to be commended. And it is easy to conceive, that he might think it a meritorious work to rescue his country-men from their ignorance and superstition; and, by degrees, with the help of a warm imagination, to fancy himself destined by providence for the effecting that great reformation. This observation relates only to his original plan; the success of which, no doubt, inspired him with designs of another nature, and gave birth to all those impostures he afterwards set on foot.

He was so successful in his designs, that he lived to see his new religion fully established in Arabia; and the Arabs being then united in one faith, and under one prince, found themselves in a condition of making those conquests, which extended the Mohammedan faith over so great a part of the world.

The fundamental position, on which Mohammed erected the superstructure of his religion, was, that there has been, from the beginning of the world, but one true orthodox belief, which consists in acknowledging one only true God, and obeying such his messengers and prophets, as he shall from time to time send into the world, to reveal his will to mankind. Upon this foundation he set up for a prophet, sent to reform the abuses crept into religion, and to reduce it to its original simplicity. The whole substance, therefore, of his doctrine he comprehended under these two propositions, or articles of faith; *There is but one God, and Mohammed is his Apostle, or Prophet*; in consequence of which last article, all such ordinances and institutions, as he thought fit to establish, must be received as obligatory and of divine authority.

The Mohammedans divide their religion into two general parts; *Imân*, i. e. *Faith*, or *Theory*, and *Dîn*, i. e. *Religion* or *Practice*. *Faith*, or *Theory*, is contained in the above-mentioned Formulary, *There is but one God, &c.* This consists of six distinct branches.

- |                       |                                      |
|-----------------------|--------------------------------------|
| 1. Belief in God.     | 4. In his Prophets.                  |
| 2. In his Angels.     | 5. In the Resurrection and Judgment. |
| 3. In his Scriptures. | 6. In God's absolute Decrees.        |

They reckon four points relating to *Practice*:

- |                              |                         |
|------------------------------|-------------------------|
| 1. Prayer, with washings &c. | 3. Fasting.             |
| 2. Alms.                     | 4. Pilgrimage to Mecca. |

I shall just touch upon each of these in their order.

That the Mohammedans have very just notions of God and his attributes, appears very plain from the Koran itself, and the writings of the Mohammedan divines; notwithstanding what some suppose, that the God of Mohammed is different from the true God, and only a fictitious deity, or idol, of his own creation.

They believe the *Angels* to have pure and subtle bodies, created of fire; that they neither eat nor drink, nor propagate their species; that they have various forms and offices; some being employed in writing down the actions of men, others in carrying the throne of God, and other services. They reckon four angels superior to all the rest. These are, Gabriel, who is employed in writing down the divine decrees; Michael, the friend and protector of the Jews; Azrael, the angel of death; and Israfil, who will sound the trumpet at the resurrection. They likewise assign to each person two guardian angels. This whole doctrine concerning the angels Mohammed borrowed from the Jews, who learned it from the Persians, as themselves confess. The Mohammedans likewise believe there is a *Devil*, whom they call *Eblis*, and an intermediate order of creatures, whom they call *Iin* or *Genii*. See ANGELS, EBLIS and GENII.

Maracc. in  
Alc. p. 102.

Koran, c. 7.  
& 38.

Ibid. c. 2, 6.

Talmud.  
Hieros.

As to the *Scriptures*, the Mohammedans are taught by the Koran, that God, in divers ages of the world, gave revelations of his will in writing to several Prophets. The number of these sacred books, according to them, are 104: of which ten were given to Adam, fifty to Seth, thirty to Enoch, ten to Abraham; and the other four, being the *Pentateuch*, the *Psalms*, the *Gospel*, and the *Koran*, were successively delivered to *Moses*, *David*, *Jesus*, and *Mohammed*; which last being the *Seal* of the Prophets, these revelations are now closed, and no more are to be expected. All these



Koran, c.  
15.

these divine books, excepting the four last, they agree to be entirely lost, and their contents unknown. And of these four, the Pentateuch, Psalms, and Gospel, they say, have undergone so many alterations and corruptions, that very little credit is to be given to the present copies in the hands of the Jews and Christians. If any argue, from the corruption, which they insist to have happened to the Pentateuch and Gospel, that the Koran also may possibly be corrupted, they answer, that God has promised he will take care of the latter, and preserve it from any addition or diminution; but that he has left the others to the care of men.

The number of *Prophets*, which have been from time to time sent into the world, amounts to no less than 224,000; among whom 313 were Apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively abrogated the preceding: these were

- |             |              |
|-------------|--------------|
| 1. ADAM.    | 4. MOSES.    |
| 2. NOAH.    | 5. JESUS.    |
| 3. ABRAHAM. | 6. MOHAMMED. |

c. 8. & 47.

The next article of faith, required by the Koran, is the belief of a general *resurrection*, and a future *judgment*. But, before these, they believe there is an intermediate state both of the soul and of the body, after death. When a corps is laid in the grave, two angels, called Monkir, and Nekir, come, and examine it concerning the unity of God, and the mission of Mohammed. If the body answers rightly it is suffered to rest in peace, and is refreshed by the air of Paradise: if not, they beat it about the temples with iron maces; then press the earth on the corps, which is gnawed and stung by ninety-nine dragons with seven heads each. This doctrine, the commentators say, is plainly hinted at, though not expressly taught, in the Koran; and it is evidently borrowed from the Jews, who teach such a *sepulchral examination*, which they call *Hibbut bakkeber*, the *beating of the sepulchre*.

As to the souls of the Faithful, when they are separated from the body by the angel of death; some pretend, they hover about the sepulchre, where the bodies lie interred: others imagine, they are with Adam, in the lowest heaven. Others again fancy, that the souls of good men remain in the well *Zemzem*, and those of infidels in a certain well in the province of *Hadramaut*. Another opinion is, that they are all in the trumpet, whose sound is to raise the dead: and another that the souls of the good dwell in the shape of white birds, under the throne of God. Lastly, the most orthodox hold, that the souls of the wicked are confined in a dungeon under a green rock, or, according to a tradition of Mohammed, under the devil's Jaw, to be there tormented till their re-union with the body, at the general resurrection.

Mohammed has taught, that a man's body is entirely consumed by the earth, excepting only the bone called *Al Ajb*, or the rump-bone, which is to serve as the basis of the future edifice of a new body, or as a seed from whence the whole is to be renewed. This is to be effected by a forty-days rain, which will cover the earth to the height of twelve Cubits, and cause the bodies to sprout forth like plants. For this likewise he is beholden to the Jews, who say the same thing of the bone *Luz*. The time of the resurrection they allow to be a perfect secret, known to God only; the angel Gabriel himself acknowledging his ignorance in this point, when Mohammed asked him about it. However the approach of that day may be known from certain signs, which are to precede it. These signs they distinguish into the lesser and the greater.

The lesser signs are; a decay of faith among men: the advancing of the meanest persons to eminent dignity: tumults and seditions: the provinces of Irak and Syria refusing to pay their tribute: the buildings of Medina reaching as far as Ahâl, &c. The greater signs are; the Sun's rising in the west: the appearance of a monstrous beast in the temple of Mecca: the coming of Antichrist: the descent of Jesus on earth: war with the Jews: a smoke, which shall fill the whole earth: an eclipse of the Moon: the returning of the Arabs to their ancient idolatry: the demolition of the temple of Mecca by the Ethiopians: the speaking of beasts and inanimate things, &c.

These signs will precede the resurrection: but the immediate sign of its being come will be the first blast of the trumpet, which will be sounded three times. The first they



they call the *blast of consternation*; at the hearing of which all creatures of heaven and earth shall be struck with terror; the earth will be shaken, and all buildings and even mountains thrown down: the heavens shall melt, the sun be darkened, the stars fall, the sea be dried up, &c. The second blast they call the *blast of exanimation*; when all creatures shall die, nothing surviving except God alone, and the inhabitants of Paradise and hell. Forty years after, will be heard the *blast of resurrection*, sounded by Iſrâfil, who, having called together all the souls from all parts, will throw them into his trumpet, from whence they will fly forth like bees, and repair to their respective bodies.

Mankind, at the resurrection, will be distinguished into three classes: the first, of those, who go on foot; the second, of those who ride; and the third of those who creep groveling with their faces on the ground. The first class will consist of believers, whose good works have been few: the second, of those who are more acceptable to God; and the third, of the infidels. When they are all assembled together, they will wait, in their ranks and order, for the judgment, some say forty years, other seventy, others 300, and some no less than 50,000 years. During all this time, they will suffer great inconvenience, the good as well as the bad, from the thronging and pressing upon each other, and the unusual approach of the sun, which will then be no farther from them than the distance of a mile; so that their skulls will boil like a pot, and they will be all bathed in sweat. At length God will come in the clouds, surrounded by angels, and will produce the books, wherein every man's actions are recorded. The whole solemnity will soon be at an end: for, according to the Mohammedans, God will judge all creatures in half a day, or, as others with more extravagance affirm, while one may milk an ewe. At this tribunal, every action, thought, word, &c. will be weighed in a balance, held by the angel Gabriel, of so vast a size, that its two scales are capacious enough to contain both heaven and earth.

The trials being over, and the assembly dissolved, those, who are to be admitted into paradise, will take the right hand way; and those, who are destined to hell-fire, the left: but both of them must first pass the bridge called *Al Sirat*, which is laid over the middle of hell, and is described to be finer than a hair, and sharper than the edge of sword.

*For the Mohammedan notions of the rewards and punishments of the next life, see the articles HELL and PARADISE.*

The sixth great point of the Mohammedan faith is, God's *absolute decree*, and *predestination* both of good and evil. Of this doctrine Mohammed made great use for the advancement of his designs, as it was one of the strongest motives to induce his followers to fight without fear, and even desperately, for the propagation of the faith.

Of the four fundamental points of religious *practice* required by the Mohammedan religion, the first is *Prayer*, under which are comprehended those washings or purifications, which are necessary preparations thereto. Mohammed is said to have declared, that the *practice of religion is founded upon cleanliness*, which is the *one half of faith* and the *key of prayer*; and they tell the following story, to shew the necessity of this religious duty. A dervise of great sanctity, one morning, had the misfortune, as he took up a chrystal cup, which was consecrated to the prophet, to let it fall upon the ground and dash it to pieces. His son coming in some time after, he stretched out his hands to bless him; and the youth going out stumbled over the threshold, and broke his arm. As the old man wondered at these events, a caravan passed by in its way from Mecca. The dervise approached it to beg a blessing; but, as he stroked one of the holy camels, he received a dangerous kick from the beast. His sorrow and amazement increased, 'till he recollected, that he had inadvertently come abroad that morning without washing his hands.

Speculator, n.  
631.

*For a particular account of the Mohammedan prayers and purifications, see the articles PRAYER and PURIFICATION.*

The next practical duty in the Mohammedan religion, is *Alms-giving*, which is thought to be so pleasing in the sight of God, that the Caliph Omar Ebn Abdalaziz used to say; *Prayer carries us half way to God; fasting brings us to the door of his palace; and alms procure us admission.*

D' HERBEL-  
LOT, Bibl.  
Orient. p. 5.

The third point of religious practice is *fasting*; a duty of so great moment, that Mohammed used to say, it was *the gate of religion*, and that *the odour of the mouth of him who fasteth is more grateful to God, than that of musk.* According to the



Mohammedan divines, there are three degrees of fasting: 1. The restraining the belly, and other parts of the body, from satisfying their lusts: 2. The restraining the ears, eyes, tongue, hands, feet, and other members, from sin: and 3. The fasting of the heart from worldly cares, and fixing the thoughts solely upon God. When the Mohammedans fast, they abstain, not only from eating and drinking, but from women likewise, and from anointing themselves. The most rigorous of all the Mohammedan fasts is that of the month *Ramadân*; concerning which, see RAMADAN (THE FAST OF).

The *pilgrimage* to *Mecca*, which is the fourth point of practical religion, is thought so necessary, that he, who dies without performing it, may as well die a Jew or a Christian. The particular circumstances and ceremonies of this Mohammedan pilgrimage are described under the article PILGRIMAGE. See also C A A B A.

SALE, *ibid.*  
§. 6.

Next to the fundamental points of the Mohammedan religion, relating both to faith and practice, it will not be improper just to take notice of the *negative* precepts and institutions of the Koran, in which several things are prohibited to a true believer. And first, the drinking of *wine*, under which are comprehended all sorts of strong and intoxicating liquors, is forbidden in more than one place, on account of the quarrels and disturbances, or at least indecencies, occasioned by the use of such liquors. And for the same reason, *gaming* is prohibited. Indeed the Mohammedan Casuists except Chess, because it depends wholly on skill and management, and not at all on chance. The Mohammedans comply better with the prohibition of gaming, than they do with that of wine.

A distinction of meats was so generally observed by the eastern nations, that it is no wonder Mohammed made some regulations in that matter. The Koran prohibits the eating *blood* and *swine's* flesh, and whatever dies of itself, or is strangled, or killed by a blow, or by another beast; which prohibitions he plainly copied from the Mosaic law; as he did likewise that of *usury*, which is strictly forbidden in the Koran. I shall not mention several superstitious customs, practised by the ancient Arabs, and abolished by Mohammed.

SALE, *ibid.*  
§. 8.

The *Divinity* of the Mohammedans may be divided in *Scholastic* and *Practical*. Their *Scholastic Divinity* is a mongrel science, consisting of Logical, Metaphysical, Theological, and Philosophical disquisitions. The art of handling religious disputes was not known in the infancy of Mohammedism, but was brought in, when sects sprung up, and articles of religion began to be called in question. The wiser and more learned Mohammedans hold this science in great contempt. As to the *Practical Divinity*, or *Jurisprudence*, of the Mohammedans, it consists in the knowledge of the decisions of the law, which regard practice, gathered from distinct proofs. The principal points of faith, subject to the examination and discussion of the schoolmen, are: the *Unity* and *Attributes* of God; the divine *decrees* or *predestination*; the *promises* and *threats* contained in the law; and matters of *history* and *reason*.

SALE, *ibid.*  
§. 8.

The different sects of Mohammedans may be distinguished into two sorts; the *Orthodox* and the *Heretical*. The former are called by the general name of *Sunnites* or *Traditionarists*, because they acknowledge the authority of the *Souna*, or collection of moral traditions of the sayings and actions of their prophet. See SONNITES.

The *Sunnites* are subdivided into four chief sects; *viz.*

- |                   |                    |
|-------------------|--------------------|
| 1. The HANIFITES. | 3. The SHAFFEITES. |
| 2. The MALEKITES. | 4. The HANBALITES. |

which see under their respective articles.

The *heretical sects* are those, which hold heterodox opinions in fundamentals, or matters of faith. The first controversies relating to fundamentals began when most of the companions of Mohammed were dead: for the continual employment of war, during the infancy of this religion, allowed the Arabs little or no leisure to enter into nice enquiries and subtle distinctions. But no sooner was the ardour of conquest a little abated, than they began to examine the Koran a little more nearly: whereupon differences in opinion became unavoidable, and at length so greatly multiplied, that the number of their sects, according to the common opinion, was seventy three. These several sects were compounded and decomposed of the opinions of four chief sects, *viz.*

1. The



1. The MOTAZALES.
2. The SEFATIANS.
3. The KHÂREJITES.
4. The SCHIITES.

which see under their respective articles.

The *Motazales* were subdivided into several inferior sects, amounting, as some reckon, to twenty, which mutually charged each other with infidelity: the most remarkable of these were;

1. The HODEILIANS.
2. The JOBBÂIANS.
3. The HASHEMIANS.
4. The NODHÂMIANS.
5. The HÂYETIANS.
6. The JÂHEDIANS.
7. The MOZDÂRIANS.
8. The BASHARIANS.
9. The THAMAMIANS.
10. The CADARIANS.

which see under their respective articles.

The chief sects of the *Sefatians* were;

1. The ASCHARIANS.
2. The MOSHABBEHITES.
3. The KERÂMIANS.
4. The JABARIANS.
5. The MORGIAN.

which see under their respective articles.

The most remarkable among the sects of the *Kharejites* were;

1. The WAIDIANS.

which see.

The principle sects of the *Schiites* were five in number: the most remarkable were;

1. The GHOLAITES.
2. The NOSAIRIANS.

which see.

These are the principal sects, into which the professors of Mohammedism were very soon subdivided. Innumerable other sects have since sprung up amongst them, which it would be tedious to enumerate. However the most remarkable of them are taken notice of under their respective articles.

As success in any project seldom fails to draw in imitators, Mohammed's having raised himself to such a degree of power and reputation, by acting the prophet, induced others to imagine they might arrive at the same height by the same means. His most considerable competitors in the prophetic office were *Moseilama* and *al Aswad*. *Moseilama* pretended to be joined in commission with Mohammed, and published revelations in imitation of the Koran. During the few months which Mohammed lived after the setting up of this new imposture, *Moseilama* grew very formidable: but *Abubeker*, Mohammed's successor, sent an army against him; and the false prophet was slain in battle, and his followers dispersed. *Al Aswad* set up for himself the very year that Mohammed died: but a party, sent by Mohammed, broke into his house by night, and cut off his head. The Mohammedans call these two false prophets *the two Lyars*. Arabian history furnishes us with a great number of other such impostors, who have arisen at different times, since the establishment of Mohammedism.

The extent of the *Mohammedan Religion* is very great, as will appear from a view of the nations and princes professing it. These are;

- |           |   |   |
|-----------|---|---|
| In Europe | { | The <i>Turks</i> .                                      |
|           | { | The <i>Cham</i> of the <i>Crim Tartars</i> .            |
|           | { | The <i>Turks</i> .                                      |
|           | { | The <i>Arabians</i> .                                   |
|           | { | The <i>Persians</i> .                                   |
| In Asia.  | { | The <i>Great Mogol</i> .                                |
|           | { | The <i>Kings of Vijapour, Golconda, and Malabar</i> .   |
|           | { | The <i>Great Cham of Tartary</i> .                      |
|           | { | The <i>Kingdom of Sumatra, Java, and the Maldives</i> . |



In *Africa*. { The *Turks*.  
The people of *Tunis*, *Tripoli*, &c. on the coasts of *Barbary*.  
The Kings of *Fez* and *Morocco*.

Here we are to take notice, that, excepting the Grand Seignor, the King of Persia, the Arabian princes, and the Cham of Tartary, all the rest have Pagan idolaters for their subjects in general; Mohammedism being professed only by the princes and great men. It has been said (but I will not vouch for the calculation) that if we divide the known regions of the world into thirty equal parts, the Christians will be found to be in possession of five, the Mohammedans of six, and the idolaters of nineteen. So that the Mohammedan religion is of somewhat greater extent than the Christian.

The *Mohammedans* are likewise called *M U S S U L M A N S*, which, in their language, signifies *Believers*.

D' HERBE-  
LOT, Bibl.  
Orient.

**MOHARRAM.** [*Arab.*] Any thing sacred, or forbidden by the Mussulman law. It is likewise the name of the first month of the Arabic year, before the time of Mohammedism, and it is so called, because the antient Arabs were forbidden to make war against one another during the course of this month.

The ten first days of the month *Moharram* are called by the Mohammedans *Aiam almâdoulat*, that is, *the reckoned days*, because they believe, that, during these ten days, the Koran was sent down from heaven to be communicated to men. The last of these ten days is called *Aschour*. See *ASCHOUR*.

D' HERBE-  
LOT, Bibl.  
Orient.

**MOHDI** or the **DIRECTOR**. So the Mohammedans call a person of the race of Mohammed, whose coming is to be one of the signs preceding the general resurrection.

Concerning this person Mohammed prophesied, that the world should not have an end, till one of his own family should govern the Arabians, whose name should be the same with his own name, and whose father's name should also be the same with his father's name, and who should fill the earth with righteousness.

This person the *Schiites* believe to be now alive, and concealed in some secret place, till the time of his manifestation; and they suppose him to be no other than the last of the twelve Imâms, named *Mohammed Abulkasem*, and the son of *Hassan al Askeri*, the eleventh of that succession.

**MOMUS.** The Pagan god of *Jesting* and *Censure*. He was said to be the son of *Sleep* and *Night*; but why, we are not told. This deity is represented as speaking his mind very freely, and censuring the actions of the other gods. Lucian, who rallies the Pagan deities, introduces him blaming the conduct of his brother-gods, in respect to the government of human affairs, with great freedom and severity, as follows:

In Jove Tra-  
gico.

‘ What opinion can men have of us, when they see how disorderly we manage  
‘ the affairs of the world, where vice triumphs over virtue, and the innocent suffer  
‘ the punishment due only to the guilty? — Pray tell me, Jupiter (for we may  
‘ speak here freely) whether you ever bethought yourself of making a strict inqui-  
‘ sition after the wicked and the good, in order to punish the one, and reward the  
‘ other — We must go to the spring-head of the disorders, and not think so much  
‘ of destroying our enemies, as of reforming what is irregular in our own conduct.  
‘ You know, I speak without either passion or interest, seeing my divinity is acknow-  
‘ ledged but by a very few persons, and that, for one altar I have, other gods have  
‘ an hundred.’

Id. in Deor.  
Concil.

The fable says, that *Momus*, being chosen by Neptune, Vulcan, and Minerva, to give his judgment concerning the excellency of their works, blamed them all three; Neptune, for not making his bull with horns before his eyes, or on his shoulders, that he might strike more surely, or strongly; Minerva, for building a house, that could not be removed in case of bad neighbours; and Vulcan, for making a man without a window in his breast, that his thoughts, as well as his actions, might be seen.

*Momus* (Μῶμος) in Greek signifies *Jesting* or *Rebuke*.

**MONETA** (*Juno*). See *JUNO*.

**MONKS.**



**MONKS.** The word *Monk*, being derived from the Greek *μόνος*, *solus*, signifies the same as a *solitary*, or one who lives sequestered from the company and conversation of the rest of the world; and is usually applied to those Christian men; who dedicate themselves wholly to the service of religion, in some *Monastery* (as it is called) or *religious house*, and under the direction of some particular statutes, or *rule*. Those of the female sex, who devote themselves in like manner to a religious life, are called *Nuns*. See **NUNS**.

There is some difference in the sentiments of learned men concerning the original and rise of the *Monastic life*. But the most probable account of this matter seems to be as follows.

In the Decian persecution, which was about the middle of the III<sup>d</sup> century, many persons in Egypt, to avoid the fury of the storm, fled to the neighbouring deserts, and mountains, where they not only found a safe retreat, but also more time and liberty to exercise themselves in acts of piety and divine contemplations; which sort of life became so agreeable to them, that, when the persecution was over, they refused to return to their habitations again, chusing rather to continue in those cottages and cells, which they had made for themselves in the wildernesses.

The first and most noted of these solitaries were, Paul and Anthony, two famous Egyptians, whom therefore St Jerom calls the *fathers of the Christian Hermits*. Some indeed carry up the original of the monastic life as high as John Baptist and Elias. But learned men generally reckon Paul the Thebæan, and Anthony, as the first promoters of this way of living among the Christians.

As yet, there were no bodies, or communities of men, embracing this life, nor any Monasteries built; but only a few single persons scattered here and there in the deserts of Egypt; till Pachomius, in the peaceable reign of Constantine, procured some Monasteries to be built in Thebais in Egypt; from whence the custom of living in societies was followed by degrees, in other parts of the world, in succeeding ages.

Till the year 250, there were no *Monks*, but only *Ascetics*, in the church: (See **ASCETICS**.) From that time to the reign of Constantine, *Monachism* was confined to the *Hermits*, or *Anchorets*, living in private cells in the wilderness. But, when Pachomius had erected Monasteries in Egypt, other countries presently followed the example, and so the monastic life came to its full maturity in the church. Hilarion, a disciple of Anthony's, was the first Monk in Palestine or Syria. Not long after, Eustathius, bishop of Sebastia, brought monachism into Armenia, Paphlagonia, and Pontus. Athanasius, about the year 340, taught the Anchorets of Italy and Rome to live in societies. It was some time after this, that Martin, bishop of Tours, fixed his cell in France, and gave birth to the monastic life in that kingdom: from whence, some learned men think, it was brought by Pelagius into Britain, at the beginning of the V<sup>th</sup> century.

The antient Monks were not, like the modern, distinguished into orders, and denominated from the founders of them; but they had their names from the places, where they inhabited; as the Monks of *Scethis*, *Tabennesus*, *Nitria*, *Canopus* in Egypt, &c. or else were distinguished by their different ways of living. Of these the most remarkable were;

1. The *Anchorets*, so called from their retiring from society, and living in private cells in the wilderness. See **ANCHORETS**.

2. The *Canobites*, so denominated from their living together in common. See **COENOBITES**.

All Monks were, originally, no more than Lay-men: nor could they well be otherwise, being confined by their own rules to some desert or wilderness, where there could be no room for the exercise of the clerical functions. Accordingly St Jerom tells us, the office of a Monk is, not to teach, but to mourn. The Council of Chalcedon expressly distinguishes the Monks from the Clergy, and reckons them with the Lay-men. Gratian himself, who is most concerned for the moderns, owns it be plain from Ecclesiastical History, that, to the time of Pope Siricius and Zosimus, the Monks were only simple Monks, and not of the Clergy.

In some cases however, the clerical and monastic life were capable of being conjoined: as, first, when a Monastery happened to be at so great a distance from its proper church, that the Monks could not ordinarily resort thither for divine service; which was the case of the Monasteries in Egypt, and other parts of the East. In this case, some one or more of the Monks were ordained for the performance of

BINGHAM, Orig. Eccles. B. 7. c. 1. §. 4.

Ep. 22. ad Eustoch. c. 16.

PAGI, Crit. in Baron. an. 318. n. 12.

HIERON. Vit. Hilarion. c. 11. SOZOM. l. 3. c. 14. BARON. An. 340. SEVER. Vit. Martin. c. 7. SUTLIF. de Monach. instit. c. 6. BINGHAM, ubi supra, c. 2.

Ep. 55. ad Ripar. Conc. Chalced. c. 2. Cauf. 16. Q. 1.

CASSIAN. Collat. 3. c. 1. SOZOM. l. 2. c. 23.



Cod. Theod.  
l. 16. tit. 2.

AMBROS.  
Ep. 82. ad  
Ecclef. Ver-  
cell.

AUG. Serm.  
49. de di-  
versis.

BINGHAM,  
ubi supra,  
c. 3.

Cod. Theod.  
l. 12. tit. 1.

VALENT.  
III. Novel.  
12.

AUGUST.  
Ep. 45.

Can. 16.

Can. 48.

EPHREM. Hæres.  
80. n. 6.

HIERON. in  
Ezek. c. 44.

CASSIAN. l.  
1. de habitu  
monachor.

Ep. 4. ad  
Rustic.

Collat. 8. c.  
3.

De Gubern.  
l. 8.

SOZOM. l. 3.  
c. 14.

divine offices among them. Another case, in which the clerical and monastic life were united, was, when Monks were taken out of Monasteries by the Bishops, and ordained for the service of the Church. This was allowed, and encouraged, when once Monasteries were become schools of learning and pious education. In this case, they usually continued their antient austerities: and upon this account the Greeks styled them *ἱερομοναχοί*, *Clergy-Monks*. Thirdly, it happened sometimes, that a Bishop, and all his Clergy, embraced the Monastic life, by a voluntary renunciation of property, and enjoying all things in common. Eusebius Vercellensis was the first, who brought this way of living into the western Church. St Augustin set up the same way of living among the Clergy of Hippo. And so far as this was an imitation of the *Cænobitic* life, and having all things in common, it might be called a monastic as well as a clerical life.

The *Cænobites*, or such Monks as lived in communities, were chiefly regarded by the Church, and were therefore under the direction of certain laws and rules of government; of which we shall here give a short account. And

First, All men were not allowed to turn Monks at pleasure, because such an indiscriminate permission would have been detrimental both to the Church and State. Upon this account the Civil Law forbids any of those officers called *Curiales* to become Monks, unless they parted with their estates to others, who might serve their country in their stead. For the same reason servants were not to be admitted into any Monastery without their masters leave. Indeed Justinian afterwards abrogated this law by an edict of his own, which first set servants at liberty from their masters, under pretence of betaking themselves to a monastic life. The same precautions were observed in regard to married persons and children. The former were not to embrace the monastic life, unless with the mutual consent of both parties. This precaution was afterwards broke through by Justinian: but the Church never approved of this innovation. As to children, the council of Gangra decreed, that, if any such, under pretence of religion, forsook their parents, they should be anathematized. But Justinian enervated the force of this law likewise, forbidding parents to hinder their children from becoming Monks or Clerks. And as children were not to turn Monks without consent of their parents, so neither could parents oblige their children to embrace a religious life against their own consent. But the fourth council of Toledo, *An. 633*, set aside this precaution, and decreed, that whether the devotion of their parents, or their own profession, made them Monks, both should be equally binding, and there should be no permission to return to a secular life again, as was before allowable, when a parent offered a child, before he was capable of giving his own consent.

The manner of admission to the monastic life was usually by some change of habit or dress, not to signify any religious mystery, but only to express their gravity and contempt of the world. Long hair was always thought an indecency in men, and favouring of secular vanity: and therefore they polled every Monk at his admission, to distinguish him from Seculars; but they never shaved any, for fear they should look too like the priests of Isis. This therefore was the antient *Tonsure*, in opposition to both these extremes. As to their habit and cloathing, the rule was the same: they were to be decent and grave, as became their profession. The Monks of Tabennesus in Thebais seem to have been the only Monks, in those early days, who were confined to any particular habit. St Jerom, who often speaks of the habit of the Monks, intimates, that it differed from others only in this, that it was a cheaper, coarser, and meaner raiment, expressing their humility and contempt of the world, without any singularity or affectation. That Father is very severe against the practice of some, who appeared in chains or sackcloth. And Cassian blames others, who carried wooden crosses continually about their necks, which was only proper to excite the laughter of the spectators. In short, the western Monks used only a common habit, the philosophic *Pallium*, as many other Christians did. And Salvian seems to give an exact description of the habit and tonsure of the Monks, when, reflecting on the Africans for their treatment of them, he says, ‘they could scarce ever see a man with short hair, a pale face, and habited in a *Pallium*, without reviling, and bestowing some reproachful language on him.’

We read of no solemn vow, or profession, required at their admission: but they underwent a triennial probation, during which time they were inured to the exercises of the monastic life. If, after that time was expired, they chose to continue the



the same exercises; they were then admitted without any farther ceremony into the community. This was the method prescribed by Pachomius, the father of the Monks of Tabennesus, from which all others took their model.

Nor was there as yet any solemn vow of poverty required; though it was customary for men voluntarily to renounce the world, by disposing of their estates to charitable uses, before they entered into a community, where they were to enjoy all things in common. Nor did they, after renouncing their own estates, seek to enrich themselves, or their Monasteries, by begging, or accepting, the estates of others. The western Monks did not always adhere to this rule, as appears from some imperial laws made to restrain their avarice. But the Monks of Egypt were generally just to their pretensions, and would accept of no donations, but for the use of the poor. Some indeed did not wholly renounce all property, but kept their estates in their own hands, the whole yearly revenue of which they distributed in charitable uses.

Sozom. ibid.

HIERON.  
Ep. 4. ad  
Rustic.  
Cod. Theod.  
l. 16. tit. 2.  
Sozom. l. 6.  
c. 29.

As the Monasteries had no standing revenues, all the Monks were obliged to exercise themselves in bodily labour, to maintain themselves, without being burthensome to others. They had no idle Mendicants among them: they looked upon a Monk that did not work, as no better than a covetous defrauder. Sozomen tell us, that Serapion presided over a Monastery of ten thousand Monks, near Arsinoë in Egypt, who all laboured with their own hands, by which means they not only maintained themselves, but had enough to relieve the poor.

DUAREN. de  
Minister. &c.  
l. 1. c. 20.  
Sozom. l. 6.  
c. 28.

The Monasteries were commonly divided into several parts, and proper officers appointed over each of them. Every ten Monks were subject to one, who was called the *Decanus*, or *Dean*, from his presiding over ten; and every hundred had another officer called *Centenarius*, from his presiding over an hundred. Above these were the *Patres*, or fathers of the Monasteries, called likewise *Abbates*, *Abbots*, from the Greek *ἀββας* which signifies *father*; and *Hegumeni* (ἡγούμενοι) *Presidents*; and *Archimandrites*, from *Mandra*, a sheep-fold. The business of the Deans was to exact every man's daily task, and bring it to the *Oeconomus*, or steward, who gave a monthly account thereof to the father, or Abbot. See ABBOT.

HIERON.  
Ep. 2. ad  
Eustoch.  
AUGUST. de  
morib. Eccl.  
Cathol. l. 31.

To their bodily exercises they joined others that were spiritual. The first of these was, a perpetual repentance. Upon which account the life of a Monk is often styled the *life of a Mourner*. And in allusion to this, the isle of Canobus, near Alexandria, formerly a place of great leudness, was, upon the translation and settlement of the Monks of Tabennesus there, called *Insulæ Metanææ*, the *isle of Repentance*.

HIERON. Ep.  
53. ad Ripar.  
Id. Prolog.  
in Regul.  
Pachom.

The next spiritual exercise was, extraordinary fasting. The Egyptian Monks kept every day a fast till three in the afternoon, excepting Saturdays, Sundays, and the fifty days of Pentecost. Some exercised themselves with very great austerities, fasting two, three, four, or five days together; but this practice was not generally approved. They did not think such excessive abstinence of any use, but rather a disservice to religion. Pachomius's rule, which was said to be given him by an angel, permitted every man to eat, drink, and labour, according to his bodily strength. So that fasting was a discretionary thing, and matter of choice, not compulsion.

CASSIAN.  
Collat. 2. c.  
25, 26.  
PALLAD.  
Hist. Lausiac.  
c. 38.

Their fastings were accompanied with extraordinary and frequent returns of devotion. The Monks of Palestine, Mesopotamia, and other parts of the East, had six or seven canonical hours of prayer. Besides which, they had their constant vigils, or nocturnal meetings. The Monks of Egypt met only twice a day for public devotion: but in their private cells, whilst they were at work, they were always repeating Psalms, and other parts of scripture, and intermixing prayers with their bodily labour. St Jerom's description of their devotion is very lively. 'When they are assembled together (says that Father) Psalms are sung, and the scriptures read: then, prayers being ended, they all sit down, and the Father begins a discourse to them, which they hear with the profoundest silence and veneration. His words make a deep impression on them; their eyes overflow with tears, and the Speaker's commendation is the weeping of his hearers. Yet no one's grief expresses itself in an indecent strain. But when he comes to speak of the kingdom of heaven, of future happiness, and the glory of the world to come, then one may observe each of them, with a gentle sigh, and eyes lifted up to heaven, say within himself, *O that I had the wings of a dove, for then would I flee away, and be at rest!*' In some places, they had the scriptures read during their meals at table. This custom was

CASSIAN,  
Instit. l. 2, 3.

Ep. 2. ad  
Eustoch.



CASSIAN,  
Instit. l. 4.  
c. 17.  
Hist. Lausiac.  
c. 52.

was first brought up in the Monasteries of Cappadocia, to prevent idle discourse and contentions. But in Egypt they had no occasion for this remedy; for they were taught to eat their meat in silence. Palladius mentions one instance more of their devotion, which was only occasional; namely, their Psalmody at the reception of any brethren, or conducting them with singing of Psalms to their habitation.

Conc. Chalced.  
c. 3, 4, 7.

The laws did not allow Monks to interest themselves in any public affairs, either ecclesiastical or civil; and those, who were called to any employment in the Church, were obliged to quit their Monastery thereupon. Nor were they permitted to encroach upon the duties, or rights and privileges, of the Secular Clergy.

Sozom. l. 1.  
c. 13.

By the laws of their first institution, in all parts of the east, their Habitation was not to be in cities, or places of public concourse, but in deserts, and private retirements, as their very name implied. The famous Monk Anthony used to say, 'That the wilderness was as natural to a Monk, as water to a fish; and therefore a Monk in a city was quite out of his element, like a fish upon dry

Cod. Theod.  
l. 16. tit. 3.

land.' Theodosius enacted, that all, who made profession of the monastic life, should be obliged by the civil magistrate to betake themselves to the wilderness, as their proper habitation. Baronius, by mistake, reckons this law a punishment, and next to a persecution of the Monks. Justinian made laws to the same purpose, forbidding the Eastern Monks to appear in cities; but, if they had any business of concern to be transacted there, they might do it by their *Apocrisarii* or *Responsales*, that is, their proctors or syndicks, which every monastery was allowed for that purpose.

Ad An. 390.

Cod. Justin.  
l. 1. tit. 3.

Hieron. Ep.  
33. ad Castruc.

Chrysost.  
Hom. 17. ad  
pop. Antioch.

But this rule admitted of some exceptions. As, first, in times of common danger to the Faith. Thus Anthony came to Alexandria, at the request of Athanasius, to confute the Arian heresy. Sometimes they thought it necessary to come and intercede with the emperors and judges for condemned criminals. Thus the Monks in the neighbourhood of Antioch forsook their cells, to intercede with the emperor Theodosius, who was highly displeased with that city for demolishing the imperial statues. Afterwards indeed this practice grew into an abuse, and the Monks were not contented to petition, but would sometimes come in great bodies or troops, and deliver criminals by force. To repress which tumultuous way of proceeding, Arcadius published a law, forbidding any such attempts under very severe penalties.

Cod. Theod.  
l. 9. tit. 40.

Socrat.  
l. 3. c. 1.  
Oros. l. 7.  
c. 40.

As the Monks of the antient Church were under no solemn vow or profession, they were at liberty to betake themselves to a secular life again. Julian himself was once in the Monastic habit. The same is observed of Constans, the son of Constantine, who usurped the empire in Britain. The rule of Pachomius, by which the Egyptian Monks were governed, has nothing of any vow at their entrance, nor any punishment for such as deserted their station afterwards.

Cod. Theod.  
l. 16. tit. 2.  
Novel 5. c. 6.

In process of time, it was thought proper to inflict some punishment on such as returned to a secular life. The Civil Law excludes deserters from the privilege of ordination. Justinian added another punishment; which was, that, if they were possessed of any substance, it should be all forfeited to the monastery, which they had deserted. The censures of the Church were likewise inflicted on deserting Monks in the Vth century.

Hist. des Ord.  
Relig. T. 1.  
Differt. Prelimin.

The Monastic life soon made a very great progress all over the Christian world. Rufinus, who travelled through the East in 373, assures us, there were almost as many Monks in the deserts, as inhabitants in the cities. From the wilderness (contrary to its original institution) it made its way into the towns and cities, where it multiplied greatly: for the same author informs us, that, in the single city of Oxirinea, there were more monasteries than houses, and above 30000 Religions. Here follows a short history of the principal founders of the Monastic Life in the several parts of Christendom.

St Anthony (as has been observed) founded the first regular and perfect monasteries in the *lower Thebais*, and St Pachomius in the *upper*. St Macarius the Egyptian peopled the deserts of Scetis with Monks. St Hilarion brought the Monastic life into Palestine. St Gregory, the apostle of Armenia, did the like in that country. But St Basil is generally considered as the great Father and Patriarch of the Eastern Monks. It was he, who reduced the monastic life to a fixed state of uniformity, who united the Anchorites and Cenobites, and obliged them to engage themselves by solemn vows. It was St Basil, who prescribed

rules



rules for the government and direction of the monasteries, to which most of the disciples of St Anthony, St Pachomius, and St Macarius, and the other antient Fathers of the deserts, submitted. And to this day, all the Greeks, Nestorians, Melchites, Georgians, Mingrelians, and Armenians, follow the rule of St Basil.

The Monastic profession made no less progress in the West. St Athanasius, bishop of Alexandria, retiring to Rome, about the year 339, with several priests, and two Egyptian Monks, made known to several pious persons the life of St Anthony, who then lived in the desert of Thebais; upon which many were desirous to embrace so holy a profession. To this effect several monasteries were built at Rome, and this example was soon followed all over Italy. St Benedict appeared in that country towards the latter end of the Vth century, and published his rule, which was universally received throughout the West; for which reason that saint was styled the *Patriarch of the Western Monks*, as St Basil was of the *Eastern*.

France owes the institution of the Monastic Life to St Martin, bishop of Tours, in the IVth century; who built the monasteries of Lige and Marmoutier. The council of Saragossa, in Spain, *Ann.* 380, which condemns the practice of Clergy-men, who affected to wear the monastical habits, is a proof, that there were Monks in that kingdom in the IVth century, before St Donatus went thither out of Afric, with seventy disciples, and founded the monastery of Sirbita.

St Augustin, being sent into England by St Gregory the Pope, in the year 596, to preach the Faith, at the same time introduced the Monastic State into this kingdom. It made so great a progress here, that, within the space of two hundred years, there were thirty kings and queens, who preferred the religious habit to their crowns, and founded stately monasteries, where they ended their days in solitude and retirement.

The Monastic profession was also carried into Ireland by St Patrick, who is looked upon as the Apostle of that kingdom, and multiplied there in so prodigious a manner, that it was called *the Island of Saints*.

Originally, Monks were of no particular Order; and those, who chose to embrace the Monastic life, were admitted indifferently into any monastery, or community of Religious. Afterwards, when Monachism became spread over all parts of Christendom, and different founders of monasteries prescribed different rules for the government of their respective houses, the Monks began to be distinguished into different Orders, according to the particular Rule they observed. Thus those, who follow the rule of St Dominic, are called *Dominicans*; those, who observe that of St Augustin, *Augustins*, and so of the rest.

*The Reader will find a distinct account of the several Monastic Orders, (as they subsist at present in the Christian Church) their Foundations, Rules, Habits, &c. under their respective articles. For which purpose, See AUGUSTINS, BENEDICTINS, CARMELITES, DOMINICANS, FRANCISCANS, &c.*

The introduction of Monachism into *England* is ascribed (as has been observed) to Pelagius, who, according to some, was Abbot of the famous monastery of Bangor; though others pretend, St Augustin built the first monastery in this country, which was that of Canterbury, where he settled some Monks of the Benedictin Order in 615. However it be, the number of monasteries greatly increased in England; and so great was the veneration for these religious houses in those times, that, if a prince or great man had committed any scandalous or cruel act, it was thought a sufficient atonement for his crime to build a monastery. King Edgar built no less than forty-seven, and is therefore, notwithstanding his great excesses both in lust and cruelty, represented by the Monkish writers as a wise and religious prince.

Before the Monks became rich, they had a competent share of learning; and the monasteries were the only Universities, where the liberal arts were taught. Afterwards, as riches flowed in, they became idle and vicious, and disparaged all kind of learning as the source of heresy. The old poets give us their character, particularly Robert de Langland, four of whose verses, for the curiosity of them, I shall transcribe.



*I have been priest and parson passing thirty winter,  
Yet can I neither Sol fa sing, ne Saints lives read;  
But I can find in a field, or in a furlong, an hare,  
Better than in Beatus vir or in Beati omnes.*

See Bishop  
BURNET'S  
Hist. of the  
Reformation.

At length the corruption of the Monks became so exceeding great, that the Monasteries were only schools of all sorts of vice and debaucheries. The ignorance and viciousness of these men were sufficiently exposed by Erasmus and others. This drew upon them, in the reign of Henry VIII, a general visitation, in which the most shameful discoveries were made of the incontinency and Sodomy of the Monks and Fryars. The king thereupon encouraged Cardinal Woolsey to build two colleges for the promotion of learning; which he did, viz. one at Oxford, and one at Ipswich, the place of his birth: and for their endowment, he thought fit to suppress some monasteries, and annex their revenues to these new built foundations. This step soon made way for the total suppression of the monasteries, which followed in that reign.

D' HERBE-  
LOT, Bibl.  
Orient.

**MOLHEDITES.** In Arabic, the *Impious*. So the Mohammedans call all those, who renounce the Mussulman faith, to embrace any other sect, or who make profession of no religion at all. This name is particularly given to the Ismaëlites, who founded a particular Dynasty in Asia and Africa.

Holagou, Sultan or Emperor of the Mogols and Tartars, marching, in the year of the Hegira 654, to besiege Caliph Mostasssem in the city of Bagdat, began his great exploits in war by demolishing all the castles and strong places, which the Molhedites or Ismaëlites possessed in Persia. This great conqueror, though not a Mohammedan, would not spare those, who had renounced their religion, but destroyed twelve thousand of them, at the same time that he protected the Christians.

Lev. xviii.  
21. xx. 2, 3,  
&c.

2 Kings xvii.  
31.

**MOLOCH.** A false god of the *Ammonites*, who dedicated their children to him, by making them *pass through the fire*, as the Scriptures express it. There are various opinions concerning this method of consecration. Some think, the children leaped over a fire sacred to Moloch; others, that they passed between two fires; and others, that they were really burnt in the fire, by way of sacrifice to this god. There is foundation for each of these opinions. For, first, it was usual among the Pagans to *lustrate* or *purify* with fire; and, in the next place, it is expressly said, that the inhabitants of Sepharvaim *burnt their children in the fire* to Anamalech and Adrammelech; much such deities as Moloch of the Ammonites.

Amos v. 26.  
Acts vii. 43.

Moses, in several places, forbids the Israelites to dedicate their children to this god, as the Ammonites did, and threatens death and utter extirpation to such persons as were guilty of this abominable idolatry. And there is great probability, that the Hebrews were much addicted to the worship of this deity, since Amos, and after him St Stephen, reproaches them with having carried along with them into the wilderness *the tabernacle of their god Moloch*.

Solomon built a temple to Moloch upon the mount of Olives; and Manassch, a long time after, imitated his impiety, by making his son pass through the fire in honour of Moloch. It was chiefly in the valley of Tophet and Hinnom, to the east of Jerusalem, that the Israelites paid their idolatrous worship to this false god of the Ammonites. Hence Milton, in his catalogue of the fallen angels:

Paradise lost,  
B. 1. v. 381.

*The chief were those, who, from the pit of hell,  
Roaming to seek their prey on earth, durst fix  
Their seats long after next the seat of God,  
Their altars by his altars, Gods adored  
Among the nations round, and durst abide  
Jehovah thundring out of Sion, thron'd  
Between the Cherubim; yea, often placed  
Within his Sanctuary itself their shrines,  
Abominations! and with cursed things  
His holy rites, and solemn feasts profaned,*



*And with their darkness durst affront his light.  
 First MOLOCH, horrid king ! besineared with blood  
 Of human sacrifice, and parents tears ;  
 Tho', for the noise of drums and timbrels loud,  
 Their childrens cries unbear'd, that pass'd thro' fire  
 To his grim idol. Him the Ammonite  
 Worship'd in Rabba, and her watry plain,  
 In Argob, and in Basan, to the stream  
 Of utmost Arnon. Nor content with such  
 Audacious neighbourhood, the wisest heart  
 Of Solomon he led, by fraud, to build  
 His temple right against the temple of God,  
 On the opprobrious hill ; and made his grove  
 The pleasant valley of Hinnom, Tophet thence  
 And black Gehenna call'd, the type of hell.*

The Rabbins assure us, that the idol of Moloch was of Brass, sitting upon a throne of the same metal ; adorned with a royal crown, having the head of a calf, and his arms extended. They add, that, when children were to be offered to him, they heated the statue within by a great fire ; and when it was burning hot, they put the miserable victim within his arms, where it was soon consumed by the violence of the heat. They tell us, this idol had seven chapels. He, who offered a bird, entered into the first chapel : he, who offered a lamb into the second : he, who presented a sheep, went into the third : he, who brought a calf, into the fourth : he, who offered a bullock, entered into the fifth ; and he, who sacrificed an ox, into the sixth : lastly, the seventh was destined for those, who offered up their own children.

There are various sentiments concerning the relation Moloch had to the other Pagan divinities. Some believe, he was the same as Saturn, to whom it is well known that human sacrifices were offered. Others make him to be Mercury ; others Mars ; others Mithras ; and some Venus. Lastly, others take Moloch to be the Sun, or the king of Heaven.

Moloch was likewise called *Milkom* ; as appears from what is said of Solomon ; that he went after *Ashtoreth*, the abomination of the Zidonians, and *Milkom*, the abomination of the Ammonites, 1 Kings xi. 5.

**MONOTHELITES.** Christian Heretics, in the VIIth century, so called, from the Greek words *μνος* and *θελος*, because they maintained, that, though there were two natures in Jesus Christ, the human and the divine, there was but *One Will*, which was the divine.

The author of this sect was Theodore, bishop of Pharan in Arabia, who first started the question, and maintained, that the manhood in Christ was so united to the *Word*, that, though it had its faculties, it did not act by itself, but the whole act was to be ascribed to the *Word*, which gave it the motion. Thus, he said, it was the manhood of Christ that suffered hunger, thirst, and pain ; but the hunger, thirst, and pain were to be ascribed to the *Word*. In short, the *Word* was the sole author and mover of all the operations and wills in Christ.

Sergius, patriarch of Constantinople, was of the same sentiment ; and the emperor Heraclius embraced the party so much the more willingly, as he thought it a means of reconciling some other heretics to the church.

Pope Martin I called a council at Rome in 649, upon the question about the two operations and two wills. In this council, at which were present a hundred and five Italian bishops, the doctrine of the *Monothelites* was generally condemned. The Emperor Constant, who looked upon this condemnation as a kind of rebellion, caused Pope Martin to be violently carried away from Rome, and, after most cruel usage, banished him to Chersona.

However this Heresy was finally condemned in the VIth general council, held at Constantinople, under Constantine Pogonatus, in the year 680.

**MONTANISTS.** Christian Heretics, who sprung up about the year 171, in the reign of the Emperor Marcus Aurelius. They were so called from their leader,

See SELDEN,  
de Diis Syris.

SPENCER, de  
leg. Hebr.  
l. 2. c. 10.

Voss. de  
Idolol. l. 2.

c. 5.  
JURIFU,  
Hist. des  
Dogmes, &c.  
p. 579, &c.

Du PIN, Hist.  
Eccles. Cent.  
VII.

Euclid Ch.



leader, the herefiarch Montanus, a Phrygian by birth ; whence they are sometimes styled *Phrygians* and *Cataphrygians*.

EUSEB. Hist.  
Eccl. l. 5.  
EPIPH. Hæref.  
48 & 51.

Montanus, it is said, embraced Christianity in hopes of rising to the dignities of the Church. He pretended to inspiration, and gave out, that the Holy Ghost had instructed him in several points, which had not been revealed to the Apostles. Priscilla and Maximilla, two enthusiastic women of Phrygia, presently became his disciples ; and in a short time he had a great number of followers. The Bishops of Asia, being assembled together, condemned his prophecies, and excommunicated those, who dispersed them. Afterwards they wrote an account of what had passed to the western Churches, where the pretended prophecies of Montanus and his followers were likewise condemned.

The *Montanists*, finding themselves exposed to the censure of the whole Church, formed a schism, and set up a distinct society under the direction of those, who called themselves prophets. Montanus, in conjunction with Priscilla and Maximilla, was at the head of the sect.

These sectaries made no alteration in the Creed. They only held, that the Holy Spirit made Montanus his organ for delivering a more perfect form of discipline than what was delivered by the Apostles. They refused Communion for ever to those who were guilty of notorious crimes, and believed that the Bishops had no authority to reconcile them. They held it unlawful to fly in time of persecution. They condemned second marriages, allowed the dissolution of marriage, and observed three Lents.

The *Montanists* became separated into two branches ; one of which were the disciples of Proclus, and the other of Æschines. The latter are charged with following the heterodoxy of Praxeas and Sabellius concerning the Trinity.

**MONTHS.** As religious worship has always been regulated, in a great measure, by the observation of *times* and *seasons* ; I shall shew, under this article, in what respects religion is concerned in those portions, or divisions of the *Year*, which we call *Months*.

As the *Hebrews* had a *Civil* and an *Ecclesiastical Year*, so they ranged their *Months* in a double order, with respect to each of these ; as follows.

*The ECCLESIASTICAL YEAR.*

- |   |            |
|---|------------|
| 1. Nisan or Abib, answering nearly to our | March.     |
| 2. Ijar or Zif.                           | April.     |
| 3. Sivan.                                 | May.       |
| 4. Tammuz.                                | June.      |
| 5. Ab.                                    | July.      |
| 6. Elul.                                  | August.    |
| 7. Tisri or Ethanim.                      | September. |
| 8. Marheshuan or Bul.                     | October.   |
| 9. Cisleu.                                | November.  |
| 10. Tebeth.                               | December.  |
| 11. Shebet.                               | January.   |
| 12. Adar.                                 | February.  |

*The CIVIL YEAR.*

- |                       |            |
|-----------------------|------------|
| 1. Tisri or Ethanim.  | September. |
| 2. Marheshuan or Bul. | October.   |
| 3. Cisleu.            | November.  |
| 4. Tebeth.            | December.  |
| 5. Shebet.            | January.   |
| 6. Adar.              | February.  |
| 7. Nisan or Abib.     | March.     |
| 8. Ijar or Zif.       | April.     |
| 9. Sivan.             | May.       |
| 10. Tammuz.           | June.      |
| 11. Ab.               | July.      |
| 12. Elul.             | August.    |

The following is an *Hebrew Kalendar*, consisting of the *Months* ranged according to the *Ecclesiastical Year* ; and shewing the *courses of the Priests* that officiated every week in the temple ; the *Lessons* out of the *Law* and the *Prophets*, used every Sabbath in the synagogues ; and the *Festivals*, great or less, as they fell out in their seasons.



I. Month. NISAN or ABIB.

- 1.
- 2.
- 3.
- 4.
- 5.
6. A. *Maaziab* : The 24th Course.  
Lessons.
7. *Levit.* vi, 1. to ix, 1.
8. *Jerem.* vii, 21. to viii, 4.
- 9.
- 10.
- 11.
- 12.
13. A. The Preparation.  
The Passover.
14. No distinct Course, but all the  
Courses together.
15. Lessons.
16. *Levit.* ix, 1. to xii, 1.
17. *2 Sam.* vi, 1. to vii, 17.
18. A. *Jehoiarib* : The first Course  
begins the round again.
19. Lessons.
20. *Lev.* xii, 1. to xiv, 1.
21. *2 Kings.* iv, 42. to v, 20.
- 22.
- 23.
- 24.
- 25.
- 26.
27. A. *Jedaiab* : The second Course.  
Lessons.
28. *Lev.* xiv, 1. to xvi, 1.
29. *2 Kings.* vii, 3. to the end.
- 30.

III. Month. SIVAN.

- 1.
- 2.
3. A. No single Course, because of  
*Pentecost*, but all together.
4. Lessons.
5. *Lev.* xxvi, 3. to the end of the book.
6. *Jerem.* xvi, 19. to xvii, 15.
- 7.
- 8.
- 9.
10. A. *Hakkoz* : The seventh Course.  
Lessons.
11. *Num.* i, 1. to iv, 21.
12. *Hosea* i, 10. to ii, 21.
- 13.
- 14.
- 15.
- 16.
17. A. *Abia* : The eighth Course.
18. N. B. Zachariah was of this  
Course. *Luke* i.
19. Lessons.
20. *Num.* iv, 21. to viii, 1.
21. *Judges* xiii, 2. to the end.
- 22.
- 23.
24. A. *Jeshua* : The ninth Course.  
Lessons.
25. *Num.* viii, 1. to xiii, 1.
26. *Zech.* ii, x. to iv, 8.
- 27.
- 28.
- 29.
- 30.

II. Month. IJAR or ZIF.

- 1.
- 2.
- 3.
4. A. *Harim*. The third Course.  
Lessons.
5. *Lev.* xvi, 1. to xix, 1.
6. *Ezek.* xxii, 17. to the end.
- 7.
- 8.
- 9.
- 10.
11. A. *Seorim* : The fourth Course.  
Lessons.
12. *Lev.* xix, 1. to xxi, 1.
13. *Amos.* ix, 7. to the end of the book,  
or *Ezek.* xx, 2---21.
- 14.
- 15.
- 16.
- 17.
18. A. *Malchijah* : The fifth Course.  
Lessons.
19. *Lev.* xxi, 1. to xxv, 1.
20. *Ezek.* xlv, 15. to the end.
- 21.
- 22.
- 23.
- 24.
25. A. *Mijamin* : The sixth Course.  
Lessons.
26. *Levit.* xxv, 1. to xxvi, 3.
27. *Jerem.* xxxii, 6---28.
- 28.
- 29.

IV. Month. TAMMUZ.

1. A. *Shecanniab* : The tenth Course.  
Lessons.
2. *Num.* xiii, 1. to xvi, 1.
3. *Josh.* ii. the whole chapter.
- 4.
- 5.
- 6.
- 7.
8. A. *Eliashib* : The eleventh Course.  
Lessons.
9. *Num.* xvi, 1. to xix, 1.
10. *1 Sam.* xi, 14. to xii, 23.
- 11.
- 12.
- 13.
- 14.
15. A. *Jakim* : The twelfth Course.  
Lessons.
16. *Num.* xix, 1. to xxii, 2.
17. *Judges* xi, 1---34.
- 18.
- 19.
- 20.
- 21.
22. A. *Huppab* : The thirteenth Course.  
Lessons.
23. *Num.* xxii, 2. to xxv, 10.
24. *Micah* v, 7. to vi, 9.
- 25.
- 26.
- 27.
- 28.
29. *Jeshebeab* : The fourteenth Course.  
Lessons.
30. *Num.* xxv, 10. to xxx, 2.  
*1 Kings* xviii, 46. to the end of  
ch. xix.



## V. Month. A B.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
7. A. *Bilgab* : The fifteenth Course.  
Lessons.
8. *Num.* xxx, 2. to xxxiii, 1.
9. The Fast of the fifth Month.
10. *Zech.* viii, 5.
11. *Jerem.* i, 1. to ii, 4.
- 12.
13. A. *Immer* : The sixteenth Course.  
Lessons.
14. *Num.* xxxiii, 1. to the end  
of the book.
15. *Jerem.* ii, 4---29.
- 16.
- 17.
- 18.
19. A. *Hezir* : The seventeenth Course.  
Lessons.
20. *Deut.* i, 1. to iii, 23.
21. *Isaiab.* i, 1---28.
- 22.
- 23.
- 24.
- 25.
- 26.
- 27.
28. A. *Happitsets* : The eighteenth Course.  
Lessons.
29. *Deut.* iii, 23. to vii, 12.
30. *Isa.* xl, 1---27.

## VII. Month. TISRI or ETHANIM.

1. A. *Delaiah* : The twenty-third Course.  
Feast of *Trumpets*.  
Lessons.
2. *Deut.* xxvi, 1. to xxix, 10.
- 3.
- 4.
- 5.
- 6.
- 7.
8. A. *Maaziab* : The twenty-fourth Course.  
Lessons.
9. *Deut.* xxix, 10. to xxxi, 1.
10. *Isa.* lxi, 10. to lxiii, 10.
11. Feast of *Expiation*. *Lev.* xvi, 29.
- 12.
- 13.
- 14.
15. A. Feast of *Tabernacles*.  
All the Priests serve.  
Lessons.
16. *Genes.* i, 1. to vi, 9.
17. *Isa.* xlii, 5. to xliii, 11.
- 18.
- 19.
- 20.
- 21.
22. A. *Jchoiarib* : The first Course.  
Lessons.
23. *Genes.* vi, 9. to xii, 1.
24. *Isa.* liv, 1. to lv, 5.
- 25.
- 26.
- 27.
- 28.
29. A. *Jedaiah* : The second Course.  
Lessons.
30. *Genes.* xii, 1. to xviii, 1.
31. *Isa.* xl, 27. to xli, 17.

## VI. Month. ELUL.

- 1.
- 2.
- 3.
- 4.
5. A. *Pethabiah* : The nineteenth Course.  
Lessons.
6. *Deut.* vii, 12. to xi, 26.
7. *Isa.* xlix, 14. to li, 4.
- 8.
- 9.
- 10.
- 11.
12. A. *Jehezkel* : The twentieth Course.  
Lessons.
13. *Deut.* xi, 26. to xvi, 18.
14. *Isa.* liv, 11. to lv, 4.
- 15.
- 16.
- 17.
- 18.
19. A. *Jachin* : The twenty-first Course.  
Lessons.
20. *Deut.* xvi, 18. to xxi, 10.
21. *Isa.* li, 12. to lii, 13.
- 22.
- 23.
- 24.
- 25.
26. A. *Gamul* : The twenty-second Course.  
Lessons.
27. *Deut.* xxi, 10. to xxvi, 1.
28. *Isa.* liv, 1---11.
- 29.

## VIII. Month. MARHESHUAN or BUL.

- 1.
- 2.
- 3.
- 4.
- 5.
6. A. *Harim* : The third Course.  
Lessons.
7. *Genes.* xviii, 1. to xxiii, 1.
8. *2 Kings* iv, 1---38.
- 9.
- 10.
- 11.
- 12.
13. A. *Scorim* : The fourth Course.  
Lessons.
14. *Genes.* xxiii, 1. to xxv, 19.
15. *1 Kings* i, 1---32.
- 16.
- 17.
- 18.
- 19.
20. A. *Malchijah* : The fifth Course.  
Lessons.
21. *Genes.* xxv, 19. to xxviii, 10.
22. *Malachi* i, 1. to ii, 8.
- 23.
- 24.
- 25.
- 26.
27. A. *Mijamin* : The sixth Course.  
Lessons.
28. *Genes.* xxviii, 10. to xxxii, 3.
29. *Hosea* xi, 7. to xiv, 2.



IX. Month. C I S L E U.

- 1.
- 2.
- 3.
- 4.
5. A. *Hakkoz* : The seventh Course.
6. Lessons.
7. *Genes.* xxxii, 3. to xxxvii, 1.
8. *Obadiab* all ; or *Hos.* xii, 12.
9. to the end.
- 10.
- 11.
12. A. *Abia* : The eighth Course.
13. Lessons.
14. *Genes.* xxxvii, 1. to xli, 1.
15. *Amos.* ii, 6. to iii, 9.
- 16.
- 17.
- 18.
19. A. *Jesbuab* : The ninth Course.
20. Lessons.
21. *Genes.* xli, 1. to xlv, 18.
22. *1 Kings* iii, 15. to the end.
- 23.
24. Feast of *Dedication*, eight days.
25. *1 Macc.* iv, 59. *Joh.* x, 22.
26. A. *Shecaniah* : The tenth Course.
27. Lessons.
28. *Genes.* xlv, 18. to xlvii, 27.
29. *Ezek.* xxxvii, 15. to the end.
- 30.

XI. Month. S H E B E T.

- 1.
2. A. *Bilgab* : The fifteenth Course.
3. Lessons.
4. *Exod.* xiii, 17. to xviii, 1.
5. *Judges* iv, 4. to vi, 1.
- 6.
- 7.
- 8.
9. A. *Immer* : The sixteenth Course.
10. Lessons.
11. *Exod.* xviii, 1. to xxi, 1.
12. *Isa.* vi.
- 13.
- 14.
- 15.
16. A. *Hezir* : The seventeenth Course.
17. Lessons.
18. *Exod.* xxi, 1. to xxv, 1.
19. *Jer.* xxxiv, 8. to the end.
- 20.
- 21.
- 22.
23. A. *Happitsets* : The eighteenth Course.
24. Lessons.
25. *Exod.* xxv, 1. to xxvii, 20.
26. *1 Kings* v, 12. to vi, 14.
- 27.
- 28.
- 29.
30. A. *Pethabia* : The nineteenth Course.
- Lessons.
- Exod.* xxvii, 20. to xxx, 11.
- Ezek.* xliii, 10. to the end.

X. Month. T E B E T H.

- 1.
- 2.
3. A. *Eliashib* : The eleventh Course.
4. Lessons.
5. *Genes.* xlvii, 27. to the end of
6. the book.
7. *1 Kings* ii, 1---13.
- 8.
- 9.
10. A. *Jakim* : The twelfth Course.
11. Lessons.
12. *Exod.* i, 1. to vi, 2.
13. *Isa.* xxvii, 6. to xxviii, 14. or
14. *Jerem.* i, 1. to ii, 4.
- 15.
- 16.
17. A. *Huppab* : The thirteenth Course.
18. Lessons.
19. *Exod.* vi, 2. to x, 1.
20. *Ezek.* xxviii, 25. to xxx, *excl.*
- 21.
- 22.
- 23.
24. A. *Jeshebeab* : The fourteenth Course.
25. Lessons.
26. *Exod.* x, 1. to xiii, 17.
27. *Jerem.* xxvi, 13. to the end.
- 28.
- 29.

XII. Month. A D A R.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
7. A. *Jebezekel* : The twentieth Course.
8. Lessons.
9. *Exod.* xxx, 11. to xxxv, 1.
10. *1 Kings* xviii, 1---39.
- 11.
- 12.
- 13.
14. A. *Jachin* : Twenty-first Course.
- Lessons.
- Exod.* xxxv, 1. to xxxviii, 21.
- 1 Kings* vii, 13---26.
14. } The Feast of *Purim*.
15. }
- 16.
- 17.
- 18.
- 19.
- 20.
21. *Gamul* : The twenty-second Course.
22. Lessons.
23. *Exod.* xxxviii, 21. to the end of the
24. *1 Kings* vii, 50. to viii, 21. [book
- 25.
- 26.
- 27.
28. A. *Delaiab* : The twenty-third Course.
29. Lessons.
- Levit.* i, 1. to vi, 1.
- Isa.* xliii, 21. to xlv, 24.

The



The Hebrews, after the Babylonish Captivity, took the names of the Months, as they found them among the Babylonians and Persians.

The *Neomenia* (*New Moon*) or beginning of each Month, was an high festival, and was proclaimed by sound of trumpets.

The antient Grecians gave names to the several *Months* of their year from some festival, or other remarkable solemnity, observed in each of them.

1. The first Month was called *Hecatombeum* (Ἑκατομβαιῶν) from the great number of *Hecatombs* usually sacrificed at that season. Its antient name was Κρόνια or Κρονίων, which was derived from Κρόνια, the festival of *Cronus* or *Saturn*, which was kept in this Month. It answered to the latter part of the Roman June, and the first part of July. The succeeding Months were denominated from respective festivals, as follows.

2. <i>Metagitnion</i> (Μεταγειτνίων) from the festival	<i>Metagitnia.</i>
3. <i>Boedromion</i> (Βοηδρομιών) from	<i>Boedromia.</i>
4. <i>Mæmaetherion</i> (Μαιμακτηριών) from	<i>Mæmaetheria.</i>
5. <i>Pyanepsion</i> (Πυανεψιών) from	<i>Pyanepsia.</i>
6. <i>Anthesterion</i> (Ανθεστηριών) from	<i>Anthesteria.</i>
7. <i>Posideon</i> (Ποσειδεών) from	<i>Posidonia.</i>
8. <i>Gamelion</i> (Γαμηλιών) from	<i>Gamelia.</i>
9. <i>Elaphebolion</i> (Ελαφηβολιών) from	<i>Elaphebolia.</i>
10. <i>Munychium</i> (Μυνυχιών) from	<i>Munychia.</i>
11. <i>Thargelion</i> (Θαργηλιών) from	<i>Thargelia.</i>
12. <i>Scirrophorion</i> (Σκιρροφοριών) from	<i>Scirrophoria.</i>

Romulus, the founder of the *Roman Commonwealth*, divided the year into ten Months only :

DVID. Fast.  
l. i. v. 27.

*Tempora digereret cum conditor urbis, in anno  
Constituit Menses quinque bis esse suo.*

The first he called *Martius*, from the god *Mars* : the second *Aprilis*, from the goddess *Venus*, whose Greek name was *Aphrodite* (though, according to some, it is derived *ab aperiendo*, because the buds and flowers begin to open in that Month :) The third he called *Maius*, from *Majores* or *Senes*, *Elders* ; (though some derive it from *Maia*, the mother of *Mercury* :) The fourth he called *Junius*, from *Juventus*, *youth*, because this is the youthful and gay part of the year ; (though some derive it from the goddess *Juno* :) The other six Months he denominated from the order in which they stood ; as *Quintilis*, or the *fifth Month* ; *Sextilis*, or the *sixth Month* ; and so on.

Ib. v. 39.

*Martis erat primus Mensis, Venerisque secundus :  
Hæc generis princeps, ipsius ille pater.  
Tertius a Senibus, Juvenum de nomine Quartus :  
Quæ sequitur, numero turba notata suo.*

Numa, being a little better acquainted with the celestial motions than his predecessor, added *two Months* to Romulus's year. The first was called *Januarius* from the god *Janus* ; the other *Februarius*, from *sebruo*, to *purify*, because the feasts of Purification were celebrated in that Month :

Ib. v. 43.

*At Numa nec Janum, nec avitas præterit umbras,  
Mensibus antiquis apposuitque duos.*

After Julius Cæsar had reformed the Roman Kalendar, the two Months *Quintilis* and *Sextilis* took the names *Julius* and *Augustus* (July and August) from the two Emperors Julius Cæsar and Augustus Cæsar.

The Romans put each Month of the year under the protection of some particular god or goddess. Thus *January* was under the protection of *Juno* ; *February* of *Neptune* ; *March* of *Minerva*, &c.

Here follows a *Roman Kalendar*, in which the *festivals*, and other matters relating to the religion of the antient Romans, are set down over against the respective days, on which they were celebrated. The first column contains the days of each Month in their numeral order ; the second the distinction of Kalends, Nones, and Ides.

JANUARY.



## J A N U A R Y.

Under the protection of Juno.

1. Kal. Sacred to Janus, Juno, Jupiter,  
[and Æsculapius.
2. IV. An unlucky day. Dies Ater.
3. III.
4. Prid.
5. Non.
6. VIII.
7. VII.
8. VI. Sacrifices to Janus.
9. V. The Agonalia.
10. IV.
11. III. The Carmentalia.
12. Prid. The Compitalia.
13. Id.
14. XIX. Unlucky Days. Dies Nefasti.
15. XVIII. To Carmenta, Porrima, and
16. XVII. To Concord. [Postvorta.
17. XVI.
18. XV.
19. XIV.
20. XIII.
21. XII.
22. XI.
23. X.
24. IX. Festi Sementini, i. e. Feast of
25. VIII. [Seed-time.
26. VII.
27. VI. To Castor and Pollux.
28. V.
29. IV. The Equiria in the Campus
30. III. [Martius. The Pacalia.
31. Prid. To the Dii Penates.

## M A R C H.

Under the protection of Minerva.

1. Kal. The Matronalia. The Ancyilia.
2. VI. To Juno Lucina.
3. V.
4. IV.
5. III.
6. Prid. The Vestalia.
7. Non. To Ve-Jupiter, in the wood of the
8. VIII. [Asylum.
9. VII.
10. VI.
11. V.
12. IV.
13. III.
14. Prid. The second Equiria upon the Tyber,
15. Id. To Anna Perenna.
16. XVII.
17. XVI. The Liberalia or Bacchanalia. The
18. XV. [Agonalia.
19. XIV. The Quinquatria of Minerva,
20. XIII. [which continue 5 days.
21. XII.
22. XI.
23. X. The Tubilustrum.
24. IX.
25. VIII. The Hilaria, to the mother of the
26. VII. [gods
27. VI.
28. V. The Megalesia.
29. IV. [and Pax.
30. III. To Janus, to Concord, to Salus,
31. Prid. To the Moon, or Diana, upon
- [mount Aventine.

VOL. II.

## F E B R U A R Y.

Under the protection of Neptune.

1. Kal. To Juno Sospita, to Jupiter, to
2. IV. [Hercules, to Diana. The
3. III. Lucaria.
4. Prid.
5. Non.
6. VIII.
7. VII.
8. VI.
9. V.
10. IV.
11. III. Genial Games.
12. Prid.
13. Id. To Faunus and Jupiter.
14. XVI.
15. XV. The Lupercalia.
16. XIV.
17. XIII. The Quirinalia.
18. XII. The Fornacalia. The Ferialia to
19. XI. [the gods Manes.
20. X.
21. IX. To the goddesses Muta or Laranda.
22. VIII. The Charistia. [The Ferialia.
23. VII. The Terminalia.
24. VI. The Regifugium.
25. V.
26. IV.
27. III. The Equiria in the Campus Mar-
28. Prid. [tius.

## A P R I L.

Under the protection of Venus.

1. Kal. To Venus. To Fortuna Virilis.
2. IV.
3. III.
4. Prid. The Megalesian Games, which
5. Non. [continued 8 days.
6. VIII. To Fortuna publica primigenia.
7. VII. The Birth-day of Apollo and
8. VI. [Diana.
9. V.
10. IV. The Cerealia. The Circensian
11. III. [Games.
12. Prid. To the mother of the gods, brought
- to Rome. Plays in honour of
- Ceres for 8 days.
13. Id. To Jupiter Victor and Liberty.
14. XVIII.
15. XVII. The Fordicidia.
16. XVI.
17. XV.
18. XIV. The Equiria in the Circus Ma-
19. XIII. The Cerealia. [ximus.
20. XII.
21. XI. The Palilia.
22. X. The second Agonalia.
23. IX. The first Vinalia to Jupiter and
24. VIII. [Venus.
25. VII. The Robigalia.
26. VI. [facer.
27. V. The Ferialia Latina, on the Mons
28. IV. The Floralia, for 6 days.
29. III. [Larentalia.
30. Prid. To Vesta Palatina. The first
- K k M A Y.



## M A Y.

*Under the protection of Apollo.*

1. Kal. To Bona Dea. To Lares Præstites.  
[Floral Games for 3 days.]
2. VI. The Compitalia.
3. V.
4. IV.
5. III.
6. Prid.
7. Non.
8. VIII.
9. VII. The Lemuria, (at night) during  
[3 days.]
10. VI.
11. V.
12. IV. To Mars the Avenger.
13. III. The Lemuria.
14. Prid. To Mercury.
15. Id. To Jupiter. Feast of the Mer-  
[chants. The birth of
16. XVII. Mercury.
17. XVI.
18. XV.
19. XIV.
20. XIII.
21. XII. The Agonalia of Janus.
22. XI. To Ve-Jupiter.
23. X. Feast of Vulcan. The Tubilu-  
[strium.]
24. IX.
25. VIII. To Fortuna publica.
26. VII. The second Regifugium.
27. VI.
28. V.
29. IV.
30. III.
31. Prid.

## QUINTILIS or JULY.

*Under the protection of Jupiter.*

1. Kal.
2. VI.
3. V.
4. IV.
5. III. The Poplifugia.
6. Prid. Apollinarian Games for 8 days.  
[To Fortuna muliebris.]
7. Non. The Nonæ Caprotinæ.
8. VIII.
9. VII.
10. VI. The birth of Julius Cæsar.
11. V.
12. IV.
13. III. [curialia for 6 days.]
14. Prid. To Fortuna muliebris. The Mer-  
To Castor and Pollux.
15. Id.
16. XVII.
17. XVI.
18. XV.
19. XIV. Lucarian Games for 4 days.
20. XIII.
21. XII.
22. XI.
23. X. The Games of Neptune.
24. IX.
25. VIII. The Furinalia. The Circensian  
[Games for 6 days.]
26. VII.
27. VI.
28. V.
29. IV.
30. III.
31. Prid.

## J U N E.

*Under the protection of Mercury.*

1. Kal. To Juno. To Moneta. To Tem-  
[pestas. To Fabaria.]
2. IV. To Mars. To Carna.
3. III. To Bellona.
4. Prid. To Hercules at the Circus.
5. Non. To Fides. To Jupiter Fidius.
6. VIII. To Vesta.
7. VII.
8. VI. To Intellectus, at the Capitol.
9. V. The Vestalians. The altar of  
[Jupiter Pistor.]
10. IV. The Matralia of Fortuna Fortis.
11. III. To Concord. To Matuta.
12. Prid.
13. Id. To Jupiter Invictus.
14. XVIII.
15. XVII. The carrying the dung out of the  
[Temple of Vesta.]
16. XVI.
17. XV.
18. XIV.
19. XIII.
20. XII. To Minerva upon mount Aven-  
To Summanus. [tine.]
21. XI.
22. X.
23. IX.
24. VIII. To Fortuna Fortis.
25. VII.
26. VI.
27. V. To Jupiter Stator and Lar.
28. IV. [rinal.]
29. III. To Quirinus on the mount Qui-  
To Hercules and the Muses The  
[Poplifugia.]
30. Prid.

## SEXTILIS or AUGUST.

*Under the protection of Ceres.*

1. Kal. To Mars. To Hope.
2. IV.
3. III.
4. Prid.
5. Non. To Salus on the mount Quirinal.
6. VIII. To Hope.
7. VII.
8. VI. To Sol Indiges on the mount  
[Quirinal.]
9. V.
10. IV. To Ops and Ceres.
11. III. To Hercules in the Circus Fla-  
[minius.]
12. Prid.
13. Id. To Diana in the Sylva Aricina.  
[To Verrumnus. Feast
14. XIX. of Slaves.]
15. XVIII.
16. XVII.
17. XVI. The Portumnalia to Janus.
18. XV. The Consualia. Rape of the  
[Sabine Virgins.]
19. XIV. The last Vinalia. Death of  
[Augustus.]
20. XIII.
21. XII. The Vinalia. The Grand My-  
[steries. The Consualia.]
22. XI.
23. X. The Vulcanalia in the Circus  
[Flaminius.]
24. IX. The Feriae of the Moon.
25. VIII. To Ops in the Capitol.
26. VII.
27. VI. The Volturnalia.
28. V. To Victory.
29. IV.
30. III. The Ornaments of the goddess  
[Ceres shown.]
31. Prid.

S E P T E M B E R.



SEPTEMBER.

*Under the protection of Vulcan.*

1. *Kal.* To Jupiter Maimactes. *Feasts*  
[to Neptune.
2. *IV.* To the Victory of Augustus.
3. *III.* The Dionysia.
4. *Prid.* Roman Games for 8 days.
5. *Non.*
6. *VIII.* A ram and a black sheep to Erebus.
7. *VII.*
8. *VI.*
9. *V.*
10. *IV.*
11. *III.*
12. *Prid.*
13. *Id.* To Jupiter. Dedication of the  
[Capitol. Nail fixed by the  
Prætor.
14. *XVIII.*
15. *XVII.* The grand Circensian Games for  
[5 days.
16. *XVI.*
17. *XV.*
18. *XIV.*
19. *XIII.*
20. *XII.* The birth of Romulus.
21. *XI.*
22. *X.*
23. *IX.* The Circensian Games. The  
[birth of Augustus.
24. *VIII.*
25. *VII.* To Venus, Saturn, and Mania.
26. *VI.*
27. *V.* To Venus, and Fortuna redux.
28. *IV.*
29. *III.* [trinalia.
30. *Prid.* Feast of Minerva. The Medi-

OCTOBER.

*Under the protection of Mars.*

1. *Kal.*
2. *VI.*
3. *V.*
4. *IV.*
5. *III.* The ornaments of Ceres shewn.
6. *Prid.* To the gods Manes.
7. *Non.*
8. *VIII.*
9. *VII.*
10. *VI.* The Ramalia.
11. *V.* The Meditrinalia.
12. *IV.* The Augustalia.
13. *III.* The Fontinalia. To Jupiter Li-
14. *Prid.* [berator. Games for 3 days.
15. *Id.* To Mercury, by the Merchants.
16. *XVII.* Popular Games.
17. *XVI.*
18. *XV.* To Jupiter Liberator. Games.
19. *XIV.* The Armilustrium.
20. *XIII.*
21. *XII.*
22. *XI.*
23. *X.* To Liber Pater.
24. *IX.*
25. *VIII.*
26. *VII.*
27. *VI.* Plays to Victory.
28. *V.* The lesser Mysteries.
29. *IV.*
30. *III.* To Vertumnus. Games.
31. *Prid.*

NOVEMBER.

*Under the protection of Diana.*

1. *Kal.* The banquet of Jupiter. The  
[Circensian Games.
2. *IV.*
3. *III.*
4. *Prid.*
5. *Non.* The Neptunalia. Games for 8  
[days.
6. *VIII.*
7. *VII.* Ornaments shewn.
8. *VI.*
9. *V.*
10. *IV.*
11. *III.*
12. *Prid.*
13. *Id.* The Læstifernia.
14. *XVIII.*
15. *XVII.* Popular Games in the Circus  
[for 3 days.
16. *XVI.*
17. *XV.*
18. *XIV.*
19. *XIII.* A banquet of the priests in honour  
[of Cybele.
20. *XII.*
21. *XI.* The Liberalia.
22. *X.* To Pluto and Proserpine.
23. *IX.*
24. *VIII.* The Brumalia during 30 days.
25. *VII.*
26. *VI.*
27. *V.* Funeral Sacrifices in the Forum  
[Boarium.
28. *IV.*
29. *III.*
30. *Prid.*

DECEMBER.

*Under the protection of Vesta.*

1. *Kal.* To Fortuna muliebris.
2. *IV.*
3. *III.*
4. *Prid.* To Minerva and Neptune.
5. *Non.* The Faunalia.
6. *VIII.*
7. *VII.*
8. *VI.*
9. *V.* To Juno Jugalis.
10. *IV.*
11. *III.* The Agonalia.
12. *Prid.*
13. *Id.* The Equiria.
14. *XIX.*
15. *XVIII.* The Consualia.
16. *XVII.*
17. *XVI.* The Saturnalia, during 5 days.
18. *XV.*
19. *XIV.* The Opaliana.
20. *XIII.* The Sigillaria, lasting 2 days.
21. *XII.* The Angeronalia. The Divalia.  
[To Hercules and Venus.
22. *XI.* The Compitalia. To the Lares.  
[Games.
23. *X.* To Jupiter. The Larentinalia.
24. *IX.* The Juvenalia. Sports.
25. *VIII.*
26. *VII.*
27. *VI.* To Phœbus for 3 days.
28. *V.*
29. *IV.*
30. *III.*
31. *Prid.*

The



Supplement to  
Antiq. expl.  
T. 1. B. 1.  
c. 5.

The Romans *realized*, as it were, the twelve *Months*, and represented them as *persons*. The learned F. Montfaucon has exhibited these representations, taken from an antient manuscript in the Emperor's Library, and published by Lambecius. We shall give an extract from that author of what relates to the images of the twelve Months.

*January* is represented under the form of a Consul, in his consular habit, as used in the time of the Emperor Constantius. He is throwing incense into the fire of an altar, in honour of Janus and the *Lares*. Near to the altar is a cock; which may probably denote, that the sacrifice was performed in the morning of the first of January.

*February*, we know not why, is habited like a woman, with an extraordinary kind of head-dress. She has on a tunick tied about with a girdle, and holds a duck in her hands. Near her is an urn suspended in the air, and pouring out water in abundance. At her feet, on one side, is an Heron, a bird that frequents the waters and marshes; and on the other side a fish. All which shews, that this is a watry Month, and subject to rains.

*March* is represented under the form of a man, wearing a wolf's skin girt about him. The wolf was sacred to the god Mars, for having given suck to his two sons Romulus and Remus. The plate exhibits likewise a Kid, a Swallow, and a pail full of milk; all which are symbols of the Spring.

*April* appears in a dancing posture, holding certain instruments in his hands, which perhaps are the *Crotala* or cymbals. One of his feet is placed upon six pipes joined together, which resemble the *Syrinx*, or Flute, of the god Pan. He is dancing before the statue of the goddess Venus, before which there stands a wax-taper lighted, in the flame of which they burn grains of incense. All this seems to denote, that this Month is the season of gaiety and love.

*May* carries a basket of flowers; and near him is a peacock, whose tail is likewise an image of the Month of May, by the various flowers nature has adorned it with.

*June* is quite naked, and points to a sun-dial, to denote, that the Sun, in this Month, begins to decline his course. He has in his hand a flaming torch, to signify the great heat of the season. Behind him is a sickle, intimating the approaching harvest.

*July* is naked likewise: his head is crowned with stalks and ears of corn; and in his hand he holds a basket of mulberries. There is seen a great heap of money, to denote perhaps, that most payments used to be made in this Month.

*August* is likewise represented by a naked man, with his hair dishevelled, and drinking out of a cup. Before him is a kind of fan, which seems to be made of a Peacock's tail. Upon the ground are three large Melons.

*September*, again, is exhibited naked, excepting only a loose vest on one shoulder, which floats in the wind. At his feet are two large tubs, or vases, to denote the approaching vintage.

*October* is in like manner exhibited naked, excepting the vest that hangs floating from his shoulders. In his right hand he holds a hare. At his feet is a vase full of fruit.

*November* makes a different figure; for he is represented cloathed. He holds in his hand a *Sistrum*, or instrument used in the feasts of Isis, which were celebrated on the *Kalends* of this Month. He is habited in linnen, like a priest of Isis, and leans upon an altar, on which is the head of a goat, the animal they used to sacrifice to that goddess.

Lastly, *December* is represented full-cloathed, holding a lighted torch in his hand. Before him is a round table with dice upon it, to denote the feast of the *Saturnalia*, when the slaves sat down, and played at dice with their masters.

The modern Kalendars of the *Romish* and *Greek* churches are stuffed full of festivals, and other religious solemnities. We shall first present the reader with a *Romish Kalendar* from an author, who has given us a relation of *Modern Rome*. By this Kalendar it will appear, that this holy city has not left one day throughout the whole year unconsecrated by festivals,

FR. DESSEIN,  
Bookseller at  
Rome.



THE ROMISH KALENDAR.

FEASTS throughout the Year.

JANUARY.

- 1 CIRCUMCISION.
- 2 *Octave* of St Stephen.
- 3 *Octave* of St John. St Genevieve.
- 4 *Octave* of the Innocents. St Daphnora and St Demetria, martyrs.
- 5 St Thelesphorus, pope and martyr.
- 6 EPIPHANY.
- 7 St Julian, martyr.
- 8 *Octave* of the Circumcision.
- 9 St Julian and Celsus, martyrs.
- 10 St Agathon, pope.
- 11 St Hyginus, pope and martyr.
- 12 St Benedict.
- 13 *Octave* of the Epiphany.
- 14 St Hilarius, bishop of Poitiers.
- 15 St Maurus, abbot.
- 16 St Marcellus, pope and martyr. St Bernard and his companions.
- 17 St Anthony, the abbot. St Marula. St John the Camaldolite.
- 18 St Prisca.
- 19 St Marius, and Martha his wife. St Canute, K. of Denmark, martyrs.
- 20 St Fabian and St Sebastian.
- 21 St Agnes, virgin and martyr.
- 22 St Vincent and St Anastasius.
- 23 St Emerantiana, virgin and martyr. St Ildefonsus. St Raimond.
- 24 St Timothy, bishop and martyr.
- 25 *Conversion* of St PAUL.
- 26 St Polycarp, bishop and martyr.
- 27 St John Chrysoftom, bishop and patriarch.
- 28 *Ild Feast* of St Agnes.
- 29 St Papia and St Mauro. St Francis de Sales. *Dedication* of St Maria Scala cæli.
- 30 St Martina, virgin and martyr. St Felix III, pope.
- 31 St Cire and St John, martyrs. St Zoticus and St Cyriacus. St Louisa Albertoni. St Peter Nolascus, founder of the order of Mercy.

FEBRUARY.

- 1 St Ignatius, bishop and martyr. St Ephrem, the deacon.
- 2 PURIFICATION of the virgin.
- 3 St Blasius, bishop and martyr.
- 4 St Eutychus, martyr.
- 5 St Agatha, virgin and martyr. The 3 martyrs of Japan.

VOL. II.

- 6 St Dorothea, virgin and martyr.
- 7 St Romuald, abbot.
- 8 St Pelagius, pope. St John de Mata.
- 9 St Apollina, virgin and martyr. St John Marron.
- 10 St Scholastica. St Sotera, virgin and martyr. St William, duke of Aquitaine.
- 11 St Severin, abbot.
- 12 St Eulalia, virgin and martyr.
- 13 St Gregory II, pope. *Manifestation* of the Image of the blessed Virgin.
- 14 St Valentine, the martyr.
- 15 St Faustina and Jovita, martyrs.
- 16 St Juliana, virgin and martyr.
- 17 St Gabinus, priest and martyr.
- 18 St Leo, bishop.
- 19 St Pater, bishop.
- 20 St Peter's chair at Antioch.
- 21 St Polycarp, martyr. St Lazarus, the painter. St Margaret of Cortona.
- 22 St MATTHIAS, the apostle.
- 23 St Felix IV and St Gegory IV, popes.
- 24 St Bon.
- 25 St Romanus, abbot.

MARCH.

- 1 St Suithres, and St Aubin, bishop and confessor.
- 2 St Soumusus and St Basilicus.
- 3 St Asterus, martyr.
- 4 St Lucius, priest and martyr. St Casimir.
- 5 St Phocas, martyr.
- 6 St Frideline, abbot. St Cyril.
- 7 St Thomas Aquinas.
- 8 St John de Dieu, founder of the order of Charity. St Julius, bishop of Toledo.
- 9 St Frances, the Roman.
- 10 The XL Martyrs.
- 11 St Firminus, abbot.
- 12 St Gregory the Great, pope.
- 13 St Antonin, bishop and confessor.
- 14 St Matilda, queen.
- 15 St Longinus.
- 16 St Fælix, martyr.
- 17 St Joseph of Arimathea. St Patrick.
- 18 St Cyril, bishop and confessor. Image of our Lady, found near Savonna.
- 19 St Joseph, husband of the blessed Virgin.
- 20 St Joachim, father of the blessed Virgin. St Ambrose and St Sedonio.
- 21 St Benedict, founder of the Benedictines.

L I

22 St



- 22 St Gregory II, pope.
- 23 St Bruno, abbot.
- 24 St Peter, priest and martyr.
- 25 ANNUNTIATION of the Virgin.
- 26 St Castulus, martyr.
- 27 St Robert, bishop and confessor.
- 28 St Sixtus III, pope.
- 29 St Eustasius, abbot.
- 30 St Quirinus, martyr.
- 31 St Balbina, virgin and martyr.

## A P R I L.

- 1 St Venantius, bishop and martyr.
- 2 St Maria, the Egyptian.
- 3 St Francis of Paula, founder of the Minims.
- 4 St Agapita and Chionia, virgins and martyrs.
- 5 St Vincent Ferrerius.
- 6 St Sixtus, bishop and martyr.
- 7 St Albirus.
- 8 Translation of St Monica.
- 9 Dedication of the church of St Peter and St Marcellinus.
- 10 St Leo the Great.
- 11 Dedication of the church de ara cœli.
- 12 St Julius, pope.
- 13 St Justin, priest and martyr.
- 14 St Tiburtius, Valerius, and Maximus, martyrs. St Abundus.
- 15 St Basilima, martyr.
- 16 St Valentine and Martin. St Joachim. Translation of the heads of St Peter and St Paul.
- 17 St Anicetus, pope and martyr.
- 18 St Bartholomew, Monk of Vallambrosa. St Eleutherius.
- 19 St Leo IX, pope.
- 20 St Agnes, of Monte Pulciano.
- 21 St Anselm, bishop and confessor.
- 22 St Soterus and Caius, popes and martyrs.
- 23 St George, martyr.
- 24 St Melitus, bishop and confessor.
- 25 St MARK, the Evangelist
- 26 St Cletus and St Marcellus, popes and martyrs.
- 27 St Anastasius, pope.
- 28 St Vitalis, martyr.
- 29 St Peter, martyr. St Pelerinus.
- 30 St Catharine, of Sienna. St Sophia, virgin and martyr.

## M A Y.

- 1 St PHILIP and St JAMES, Apostles.
- 2 St Athanasius, bishop and confessor. St Antoninus, Abp. of Florence.
- 3 Invention, or finding, of the Holy Cross. St Alexander, Evantin, and Theodulin, martyrs.

- 4 St Monica, widow. Festival of our Saviour's holy shroud.
- 5 Conversion of St Augustin. St Angelus. St Pius V, pope.
- 6 St John ante Port-Latin.
- 7 St Stanislaus, bishop and martyr. St Ilaria, martyr. Translation of the body of St Stephen.
- 8 Apparition of St Michael, the archangel.
- 9 St Gregory Nazianzen, bishop.
- 10 St Gordian and St Epimachus, martyrs. St Calepodus.
- 11 St Majoli, abbot of Cluni. St Bon, martyr.
- 12 St Nercus and St Achilleus. St Pancratius, martyr.
- 13 Dedication of St Maria Rotunda.
- 14 St Boniface, martyr.
- 15 St Isidorus. St Quirina, virgin and martyr.
- 16 St Ubaldus, bishop. St Pelerinus.
- 17 Translation of St Bernardin's body.
- 18 St Venantius, martyr. St Felix de Cantalice.
- 19 St Pudenciana, virgin. St Ives, advocate for the poor. St Peter the Celestin. St Dunstan, Abp. of Canterbury.
- 20 St Bernardin of Sienna.
- 21 Translation of the relics of the Holy Cross.
- 22 St Romanus, abbot. St Rete dela Cascia.
- 23 St Angelus of Val-ombrosa.
- 24 Translation of St Dominic's body.
- 25 St Urban, pope and martyr. St Boniface. Translation of St Francis's body. St Mary Magdalen.
- 26 St Eleutherius, pope and martyr. St Philip Neri.
- 27 St John, pope and martyr.
- 28 St Germanus, bishop and confessor.
- 29 St Cononi, abbot.
- 30 St Felix, pope. St Gabinus, martyr. St Exuperantius, pope and martyr.
- 31 St Petronilla, virgin.

## J U N E.

- 1 St Theobald, the Camaldolite.
- 2 St Peter and St Marcellinus, martyrs
- 3 St Pelerinus, the Camaldolite
- 4 St Quirinus, bishop and martyr
- 5 St Boniface, bishop and martyr
- 6 St Claudius, Abp of Befancon. St Artemus, martyr. St Norbert, bishop.
- 7 St Robert, abbot of the Cisterians.
- 8 ———
- 9 St Primus and St Felicianus.
- 10 Translation of St Philip Benizi's body.
- 11 St BARNABAS, Apostle. Translation of St Gregory Nazianzen's body.



- 12 St Basil, St Cirinus, St Naborus, *and* St Nazarius, martyrs. St Onogrius. St Leo III, pope.
- 13 St Anthony of Padua.
- 14 St Basil the Great.
- 15 St Vitus *and* St Modestus, martyrs.
- 16 St Quirico *and* St Julitus, martyrs. St Lutgarda, virgin.
- 17 —
- 18 St Marcus *and* Marcellinus, martyrs.
- 19 St Gervase *and* St Protas.
- 20 St Novatus. St Francis Solano.
- 21 St Demetria, virgin *and* martyr. St Lewis Gonzaga.
- 22 St Paulinus, bishop *and* confessor.
- 23 St John, priest *and* martyr.
- 24 *Nativity of* St JOHN BAPTIST.
- 25 St Eloi, bishop *and* confessor.
- 26 St John *and* St Paul, martyrs.
- 27 —
- 28 St Leo II *and* St Paul I, popes.
- 29 St PETER *and* St PAUL, Apostles.
- 30 *Commemoration of* St Paul.

J U L Y.

- 1 *The octave of* St John Baptist.
- 2 *The visitation of* our Lady. St Processus *and* St Martinian, martyrs.
- 3 St Lanfranc, bishop *and* confessor.
- 4 St Elizabeth, queen of Portugal.
- 5 St Zoé, martyr.
- 6 *Octave of* St Peter *and* St Paul. St Tranquillinus, martyr.
- 7 *Translation of* St Thomas of Canterbury.
- 8 St Aquila *and* St Priscilla, martyrs.
- 9 St Zeno *and* his companions.
- 10 St Rufina *and* St Secunda, martyrs. St Leontius, martyr. St Felicita's seven sons, martyrs.
- 11 St Pius, pope *and* martyr.
- 12 St John Gualbert, founder of the order of Val-ombrosa.
- 13 St Anacletus, pope *and* martyr.
- 14 St Bonaventure, cardinal.
- 15 St Henry, emperor.
- 16 Our Lady *of the* Carmelites.
- 17 St Alexis. St Leo IV, pope.
- 18 St Symphorosa *and* her seven children, martyrs.
- 19 St Epaphrius, martyr.
- 20 St Margaret, virgin *and* martyr. St Elias.
- 21 St Praxedas.
- 22 St Mary Magdalen.
- 23 St Apollinaris, bishop *and* martyr.
- 24 St Christina, virgin *and* martyr.
- 25 St JAMES, Apostle.
- 26 St Anne. St Sempronius, martyr.
- 27 St Pantaleon, martyr.
- 28 St Nazarius, St Celsus, *and* St Victor, martyrs. St Innocent, pope.

- 29 St Martha. St Simplicius. St Faustinus. *and* St Beatrix. St Felix II, pope *and* martyr.
- 30 St Abdon *and* St Sennen, martyrs.
- 31 St Ignatius, founder of the Jesuits.

A U G U S T.

- 1 St Peter *in vinculis*. The Maccabees.
- 2 St Stephen, pope *and* martyr.
- 3 *Invention of the body of* St Stephen, the first martyr.
- 4 St Dominic, founder of his order.
- 5 *Our Lady of the Snows*.
- 6 *Transfiguration of* our Lord.
- 7 St Albert.
- 8 St Cyriacus, St Largus, *and* St Smaragdus.
- 9 St Romanus, martyr.
- 10 St Laurence.
- 11 St Susanna, virgin *and* martyr. St Jaurin, bishop.
- 12 St Clara.
- 13 St Hypolitus, martyr.
- 14 St Eusebius, martyr.
- 15 *Assumption of the Virgin*.
- 16 St Roch. St Hyacinth.
- 17 *Octave of* St Laurence. St Clara of Monte Falco.
- 18 St Helena, empress.
- 19 St Lewis, Abp of Toulouse. St Magnus, bishop *and* martyr.
- 20 St Bernard, abbot of Clairvaux.
- 21 St Cyriacus, martyr. St Bernardo Ptolomei.
- 22 *Octave of the Assumption*. St Timothy. St Hypolitus, bishop *and* martyr.
- 23 St Philip Benisi, founder of the Servites. St Chrysanta *and* St Daria, martyrs. St Faustus *and* St Beatrix, martyrs.
- 24 *Eve of* St Bartholomew.
- 25 St BARTHOLOMEW, apostle. St Lewis. St Eusebius, St Vincent, St Pontian, *and* St Pelerinus, martyrs. St Geresis, martyr.
- 26 St Zephirinus, pope *and* martyr.
- 27 —
- 28 St Augustin.
- 29 *Beheading of* St John Baptist. St Candida, virgin *and* martyr.
- 30 St Felix, martyr. St Rosa, of Peru.
- 31 St Raimond Nolat, cardinal.

S E P T E M B E R.

- 1 St Giles, abbot.
- 2 St Bonosus, abbot.
- 3 St Seraphia, virgin.
- 4 St Thefauro, cardinal.
- 5 St Bertin, abbot.
- 6 St Eleutherius, abbot.



- 7 St Adrian, martyr.
- 8 *Nativity of our Lady.*
- 9 St Gregory, martyr.
- 10 St Nicholas Tolentine.
- 11 St Protus and St Hyacinthus, martyrs.
- 12 *Feast of the name of Mary.*
- 13 St Martin, abbot.
- 14 *Exaltation of the Holy Cross.*
- 15 *Octave of the nativity of our Lady.*
- 16 St Cornelius, pope and martyr. St Cyprian, bishop and martyr. St Abundus and St Abundantius, martyrs. St Euphemia, virgin and martyr.
- 17 *Feast of St Francis's wounds.* St Justin, priest and martyr.
- 18 St Sophia, virgin and martyr. St Thomas of *Villa Nova.*
- 19 St Sylvester, bishop and martyr.
- 20 St Eustachius and his companions, martyrs.
- 21 St MATTHEW, Apostle and Evangelist
- 22 St Mauritius and his companions, martyrs. St Digna and St Emerita virgins and martyrs.
- 23 St Linus, pope and martyr. St Thecla, virgin and martyr.
- 24 St Girardus, abbot. *Our Lady of Mercy.*
- 25 St Herculanius, martyr.
- 26 St Cyprian and St Justina, martyrs.
- 27 St Cosmus and St Damian, martyrs.
- 28 St Wenceslaus, K. of Bohemia. St Antimus, St Leontius, and St Euthere-mius, martyrs.
- 29 St MICHAEL, the Archangel.
- 30 St Jerom.

## O C T O B E R.

- 1 St Remi, bishop and confessor.
- 2 St Leger, bishop and martyr. *Feast of the guardian angels.*
- 3 St Candidus, martyr.
- 4 St Francis, founder of his order.
- 5 St Placidus and his companions, martyrs St Gall.
- 6 St Bruno, founder of the Carthusians.
- 7 St Mark, pope. St Sergius and St Bacchus, martyrs.
- 8 St Bridget, widow. St Marcellus and St Apulcius, martyrs. St Simeon.
- 9 St Denis and his companions, martyrs.
- 10 St Lewis Bertrand. St Francis of Borgia
- 11 *Translation of St Augustin's body.*
- 12 St Rodolphus, the Camaldolite.
- 13 St Daniel and his companions, martyrs
- 14 St Calixtus, pope and martyr.
- 15 St Theresa, virgin.
- 16 St Gal, abbot.
- 17 St Andrew. St Adeodatus, pope St Hedwiga, duchess of Poland.

- 18 St LUKE the Evangelist.
- 19 St Peter of Alcantara.
- 20 St Sedulus.
- 21 St Ursula and her companions, virgins and martyrs.
- 22 St Battario, abbot. St Cordula, virgin and martyr.
- 23 St Peter Paschasius.
- 24 St Martin, abbot.
- 25 St Crispin and St Crispinianus, martyrs. St Chrysante and St Daria.
- 26 St Evaristus, pope and martyr.
- 27 *Eve of St Simon and St Jude.*
- 28 St SIMON and St JUDE.
- 29 St Theodorus, abbot.
- 30 St Germanus, abbot.
- 31 St Nemefia and St Lucilla, martyrs.

## N O V E M B E R.

- 1 ALL SAINTS.
- 2 *Commemoration of the Dead.*
- 3 St Malachi and St Hubert.
- 4 St Charles, cardinal.
- 5 St Zacharias, father of St J. Baptist. *Translation of the Innocents.*
- 6 St Leonard.
- 7 —
- 8 *The four crowned heads.*
- 9 *Dedicatirn of St John Lateran.*
- 10 St Tryphon and his companions, martyrs. St Andrew d' Avelino.
- 11 St Martin, bishop and confessor.
- 12 St Martin, pope and martyr. St Diego.
- 13 St Huombono. St Stanislaus Kostka.
- 14 St Laurence, bishop.
- 15 St Maclovius or St malo. St Leopold, duke of Austria.
- 16 St Edmund, bishop.
- 17 St Gregory Thaumaturgus.
- 18 *Dedication of the churches of St Peter and St Paul.*
- 19 St Elizabeth of Hungary.
- 20 St Edmund, king of England. St John of Capistran. St Felix of Valois.
- 21 *Presentation of our Lady in the Temple*
- 22 St Cecilia, virgin and martyr.
- 23 St Clement, pope and martyr.
- 24 St Chrysogonus, martyr.
- 25 St Catharine, virgin and martyr.
- 26 St Sylvester.
- 27 St James, martyr.
- 28 St Gregory III, pope. St James of the marche of Ancona.
- 29 St Saturninus, martyr.
- 30 St ANDREW, Apostle.

## D E C E M B E R.

- 1 St Eloi, bishop and confessor.
- 2 St Bibiana, virgin and martyr.



- 3 St Maurus, martyr. St Francis Xavier.
- 4 St Barbara, virgin *and* martyr.
- 5 St Sabas, abbot.
- 6 St Nicholas, bishop *and* confessor.
- 7 St Ambrose.
- 8 *Conception of the Virgin*.
- 9 St Melchiades, pope.
- 10 *Feast of our Lady of Loretto*.
- 11 St Damafus, pope.
- 12 St Valerius, abbot.
- 13 St Lucia, virgin *and* martyr. St Eustachius *and* his companions, martyrs.
- 14 St Angelo, abbot.
- 15 St Claudius, martyr.
- 16 St Ananias, St Azarias, *and* St Mizael.
- 17 *Translation of St Ignatius, bishop and martyr*.
- 18 —

- 19 —
- 20 St Fausta, *mother of St Anastasia*.
- 21 St THOMAS, apostle.
- 22 St Flavian, martyr.
- 23 St Victoria, virgin *and* martyr.
- 24 *Vigil of our Lord's Nativity*.
- 25 NATIVITY OF OUR LORD.
- 26 St STEPHEN, Protomartyr.
- 27 St JOHN, Apostle *and* Evangelist.
- 28 INNOCENTS-DAY.
- 29 St THOMAS of Canterbury, bishop *and* martyr. St Trophimus, bishop of Arles.
- 30 St Exuperantius *and* St Marcellus, deacon. *Translation of St James's body*.
- 31 St Sylvester, pope.

After having given the *Kalendar* of the *Romish Church* at full length, it may suffice, for that of the *Greek Church*, to set down only the more remarkable and essential festivals, with respect to the Laity, as well as the Clergy. Therefore I have extracted from Ricaut the following concise

## G R E E K K A L E N D A R.

### J A N U A R Y.

- 1 Circumcision. St Basil.
- 5 *Eve of the Epiphany*.
- 6 Epiphany or *the Kings*.
- 11 *The holy father Theodosius Cœnobiarchus*.
- 16 *Adoration of Alysius, and St Peter*.
- 17 St Anthony, abbot.
- 18 St Athanasius *and* St Cyril.
- 22 Timotheus *and* Anastasius.
- 25 St Gregory Nazianzen.
- 27 The relicks of St Chrysostom.
- 30 St Basil, St Gregory *the Divine*, *and* St John Chrysostom.

### F E B R U A R Y.

- 2 *Presentation of J. C. in the Temple*.
- 16 Theodorus o *Théow*.
- 23 *Invention or Discovery of St John Baptist's head*.

### M A R C H.

- 9 The XL martyrs.
- 23 *Annunciation of the blessed Virgin*.
- 26 The archangel Gabriel.

### A P R I L.

- 23 St George of Cappadocia.
- 25 St Mark, Evangelist.

V o l. II.

### M A Y.

- 8 St John, Evangelist.
- 20 Constantine *and* St Helen.

### J U N E.

- 19 St Judas Alpheus.
- 24 *Nativity of St John Baptist*.
- 29 St Peter *and* St Paul, Apostles.

### J U L Y.

- 20 *The prophet Elias*.
- 25 St Anne.
- 26 St Parasceva *and* St Pantaleon, martyrs.

### A U G U S T.

- 6 *Transfiguration of our blessed Saviour*.
- 15 *Assumption of the blessed Virgin*.
- 29 *Martyrdom of St John Baptist*.

### S E P T E M B E R.

- 8 *Nativity of the blessed virgin*.
- 14 *Exaltation of the Cross*.
- 23 *Conception of St John Baptist*.
- 26 *Assumption of St John the Evangelist*.

### O C T O B E R.

- 6 St Thomas.
- 18 St Luke *the Evangelist*.

M m

23 St



- 23 St James, *brother to St John*.  
26 St Demetrius.

## NOVEMBER.

- 1 St Cosmus *and* St Damian. St Michael  
and St Gabriel.  
13 St John Chrysoſtom.  
14 St Philip *the* Apoſtle.  
16 St Matthew *the* Apoſtle.  
21 *Presentation of the* bleſſed Virgin *in the*  
Temple.  
25 St Catharine, virgin *and* martyr.  
St Mercurius, martyr.  
30 St Andrew *the* Apoſtle.

## DECEMBER.

- 4 St Barba *and* St John Damascenus.

- 5 St Sabba, abbot.  
6 St Nicholas.  
7 St Ambroſe, *bishop of* Milan.  
9 *Conception of* St Anne.  
12 St Spiridion.  
13 *The Martyrs* Euſtrates, Auxences,  
Eugenius, Mardairus, Orefteſ, &c.  
15 St Liberalis *and* St Eleutherus.  
17 *The prophet* Daniel, and the three  
young men Ananias, Azarias, *and*  
Miſael.  
20 St Ignatius.  
25 Chriſtmas-day.  
26 St Stephen.

The *Engliſh Kalendar* retains the names of ſeveral Romiſh Saints-days, and Holy-days; for which various reaſons may be affigned. Some are retained on account of our Courts of Juſtice, who uſually make their returns on theſe days, or upon the days before or after them, which are called in the writs *Vigil. Feſt. or Craſt.* as in *Vigil. Martin. Feſt. Martin. Craſt. Martin.* and the like. Others perhaps are kept in the Kalendar for the ſake of ſuch tradesmen, handicrafts-men, and others, as are wont to celebrate the memory of their tutelar Saints; as the Welch-men do St David, the Shoemakers St Crispin, &c. Again, Churches being, in ſeveral places, dedicated to ſome or other of theſe Saints, it has been the cuſtom in ſuch places to have wakes or fairs kept on thoſe days. For theſe reaſons, probably, our ſecond reformers, under Queen Elizabeth, reſtored the names of theſe Saints to the Kalendar, which had been omitted in both books of King Edward VI; though without any deſign of their being kept holy by the Church. The names of theſe feſtivals, diſpoſed under their proper *Months*, are as follows.

## JANUARY:

- 8 Lucian, confeſſor *and* martyr.  
13 Hilary, biſhop *and* confeſſor.  
18 Priſca, virgin *and* martyr.  
20 Fabian, biſhop *and* martyr.  
21 Agnes, virgin *and* martyr.  
22 Vincent, deacon *and* martyr.

## FEBRUARY.

- 3 Blaſius, biſhop *and* martyr.  
5 Agatha, virgin *and* martyr.  
14 Valentine, biſhop *and* martyr.

## MARCH.

- 1 David, Abp. of Menevia.  
2 Cedde *or* Chad, biſhop of Lichfield.  
7 Perpetua, martyr.  
12 Gregory *the* Great, biſhop of Rome,  
and confeſſor.  
18 Edward, king of the Weſt-Saxons.  
21 Benedict, abbot.

## APRIL.

- 3 Richard, biſhop of Chicheſter.  
4 Ambroſe, biſhop of Milan.

- 19 Alphege, Abp. of Canterbury.  
23 St George, patron of England.

## MAY.

- 3 *Invention of the* Croſs.  
6 St John *Evangelist* ante Port. Lat.  
19 Dunſtan, Abp. of Canterbury.  
26 Auguſtin, firſt Abp. of Canterbury.  
27 *Venerable* Bede.

## JUNE.

- 1 Nicomede, prieſt *and* martyr.  
5 Boniface, biſhop *and* martyr.  
17 Alban, martyr.  
20 *Translation of* Edward, king of the  
Weſt-Saxons.

## JULY.

- 2 *Viſitation of the* bleſſed Virgin Mary.  
4 *Translation of* Martin, biſhop *and*  
confeſſor.  
15 *Translation of* Swithin, biſhop of  
Wincheſter.  
20 Margaret, virgin *and* martyr.  
22 St Mary Magdalen.  
26 Anne, mother of the virgin Mary.

AUGUST



## AUGUST.

- 1 Lammas-day, or *Feast of St Peter in vinculis*.  
 6 *Transfiguration of our Lord*.  
 7 *Name of JESUS*.  
 10 Laurence, archdeacon *and* martyr.  
 28 Augustin, bishop of Hippo.  
 29 *Beheading of St John Baptist*.

## SEPTEMBER.

- 1 Giles, abbot *and* confessor.  
 7 Eunuchus, bishop of Orleans.  
 8 *Nativity of the blessed Virgin*.  
 14 Holy-cross-day.  
 17 Lambert, bishop *and* martyr.  
 26 Cyprian, bishop *and* martyr.  
 30 Jerom, priest, confessor, *and* doctor.

## OCTOBER.

- 1 Remigius, bishop of Rheims.  
 6 Faith, virgin *and* martyr.  
 9 Denys, or Dionysius the Areopagite.

13 *Translation of king Edward the confessor*.

- 17 Etheldred, virgin.  
 26 Crispin, martyr.

## NOVEMBER.

- 2 All Souls.  
 6 Leonard, confessor.  
 11 Martin, bishop *and* confessor.  
 13 Britius, bishop.  
 15 Machutus, bishop.  
 17 Hugh, bishop of Lincoln.  
 20 Edmund, king *and* martyr.  
 22 Cæcilia, virgin *and* martyr.  
 23 Clement I, bishop of Rome *and* martyr.  
 25 Catherine, virgin *and* martyr.

## DECEMBER.

- 6 Nicholas, bishop of Myra in Lycia.  
 8 *Conception of the blessed virgin Mary*.  
 3 Lucy, virgin *and* martyr.  
 16 *O Sapientia!*  
 31 Sylvester, bishop of Rome.

The MOON. The antient Pagans deified that Planet, which we call the *Moon*. The Greeks called her *Σελήνη*, the Latins *Luna*.

The worship of the Sun, Moon, and Stars, or (as the scripture terms it) the *host of heaven*, is the most antient superstition, and the origin of all the other kinds of idolatry.

Holy Job, making a solemn protestation of his integrity in several duties, and clearing himself, among other things, from the imputation of idolatry, particularly disclaims the worship of the Sun and Moon: *If I beheld the sun, when it shined, or the Moon walking in her brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge, for I should have denied the God that is above.* ch. xxxi. ver. 26, &c.

The Assyrians worshipped the *Moon* under the name of *Venus Urania*, or the *Cælestial Venus*; the Sidonians under that of *Asttaroth* or *Astarte*; and the Romans under that of *Diana* and *Hecate*. See *ASTARTE*, *DIANA*, *HECATE*, and *VENUS*.

Some eastern people about Palestine adored the Moon as *Queen of Heaven*. This superstition was adopted by the Jews, who are reproved for it by the prophet Jeremiah, in these words, as spoken by the Jews; *Let us sacrifice to the Queen of Heaven, and pour out our drink-offerings to her.* ch. xliv. ver. 17.

The *Moon* was worshipped, by the people of *Carran* in *Mesopotamia*, as a god, not a goddess, and called *Lunus*. Spartian tells us, these people were of opinion, that such as believe the Moon to be a goddess, and not a god, will be their wives slaves as long as they live; but, on the contrary, those who esteem her to be a god will ever be masters of their wives, and never be overcome by their artifices. The same author tells us, there were remaining several medals of the Nysæans, Magnesiæans, and other Greek nations, which represented the Moon in the dress, and under the name of a man, and covered with an Armenian bonnet.

The Mythologists say, that *Luna* was the daughter of *Hyperion* and *Theia*, or, according to others, the daughter of the *Sun*; that she was the wife of the air, and the mother of the *dew*; that there was a time, when there was no Moon; that the Arcadians had a king named *Proscelus*, who was before her; and that she appeared a little before Hercules fought with the giants.

A black bull was sacred to this goddess, to denote that she is both black and horned after her change. She is pictured riding in a chariot drawn by two horses; whereas the Sun, whose motion is swifter, drives with four.

She



She was thought to have great power in enchantments and magical operations ; and the forcerers of Theffaly boasted, they had power to draw her down to the earth by their incantations. Hence Virgil ;

Ecl. viii. v.  
69.

Carmina vel cælo possunt deducere Lunam.

*Pale Phæbe, drawn by verse, from heav'n descends.* DRYDEN.

And Horace, describing the witch Canidia ;

Epod. v. v.  
45.

Quæ sydera excantata voce Theffala,  
Lunamque cælo deripit.

*She that can charm the Moon,  
And force the stars from their fix'd seats of light.* CREECH.

Virgil introduces Nisus, who, finding his friend Euryalus surprized by a party of the enemy, and preparing to dart his spear among them, first looks up to the Moon, and addresses a prayer to her, that she would assist him, and direct his weapon through the air.

Æn. ix. ver.  
402.

Ocyus adducto torquens hostile lacerto,  
Suspiciens altam Lunam, sic voce precatur :  
Tu, dea, tu præsens nostro succurre labori,  
Astrorum decus, & nemorum Latonia custos :  
Si qua tuis unquam pro me pater Hyrtacus aris  
Dona tulit, si qua ipse meis venatibus auxi,  
Suspendive tholo, aut sacra ad fastigia fixi ;  
Hanc sine me turbare globum, & rege tela per auras.

*Resolved at length, his pointed spear he shook ;  
Then casting on the Moon a mournful look,  
Guardian of Groves, and goddess of the night,  
Fair Queen, he said, direct my dart aright.  
If er'e my pious father, for my sake,  
Did grateful Offerings on thy altars make,  
Or I encreas'd them with my silvan toils,  
And hung thy holy roofs with savage spoils ;  
Give me to scatter these.*

DRYDEN.

The Moon had several temples at Rome ; one in the fourth region of the city ; another on mount Aventine ; and one on mount Palatine. This last was remarkable (according to Varro) for a supernatural light that shone about it all night, and was therefore called *Templum Lunæ Noctiluæ*.

HERODOT.  
I. 2.

The Egyptians sacrificed to the Moon, when she was at the Full. The victims offered to her were swine, which the Egyptians held to be impure animals, and were forbidden to offer them to any other deities, but that planet and Bacchus. When they sacrificed to the Moon, and had killed the victim, they put the end of the tail, with the spleen and fat, into the caul, and burned them on the sacred fire, and eat rest of the flesh on the day of the New Moon. Those, whose poverty would not admit of the expence of this sacrifice, moulded a bit of paste into the shape of a hog, and offered up that.

Num. xxviii.  
11, 12, &c.

The New Moons were observed, by the Hebrews, as solemn festivals, particularly that of the month *Tisri*. At these times, they offered, besides the usual sacrifices, a burnt-offering of two young bullocks, one lamb and seven rams, with a certain quantity of flour, wine, and oil. As the space of the Moon's entring into, and coming out of, conjunction with Sun, belongs one half to the old, and the other to the new month, and they had no sure way of computing it with any exactness or certainty, they observed two days, namely, the last of the old, and the first of the new month, for greater security.

I

The



The fixing the time of the New Moon, for want of Astronomical Tables, was done after this manner. The first man that observed, or thought he observed, the New Moon, was to repair with all speed to the grand Council, and give notice of it. If his testimony was judged sufficient, the president proclaimed the New Moon, by saying *Mekudasb, it is consecrated*; after which it was proclaimed every where by sound of trumpet.

The modern Jews, notwithstanding their present use of Astronomical Tables and Cycles, assemble about the time of the New Moon, to discover the crescents; and, as soon as they perceive them, they make a prayer, in which they call God the Creator of the Planets, and restorer of the New Moon. They lift themselves on tiptoe towards Heaven, desire an exemption from all evil, make mention of David, salute one another, and disperse. See the SUN.

Leo of Mo-  
dena, c. 2.

MOQUAMOS. Temples, or Chapels, of the inhabitants of the island of Socotora, on the coast of Africa.

DAPPER,  
Descript. of  
Africa.

These islanders are idolaters, and worship the Moon as the parent of all things. Their *Moquamos*, or Temples, are very small and very low. They have three little doors, and, in order to enter any one of them, a person must stoop almost to the ground. In each of these chapels is an altar, on which are deposited several sticks formed like Flower-de-luces, which have something of the resemblance of a cross. Every *Moquamo* has it's peculiar priest, called *Hodamo*, who is annually chosen, and the signatures or marks of his function are a staff and a cross, which he must not presume to give away on any pretence whatever, or suffer any person to touch it, on pain of losing one of his hands.

The usual time set a-part for divine service in these chapels, is, when the Moon sets, or when she rises. At this time they strike a certain number of blows on a long staff with a shorter, and walk round the chapel three times. This ceremony is accompanied with an oblation of some odoriferous wood, put in an iron basin, which hangs by three chains over a large fire. After this, the altar is incensed three times, and the doors of the temple as often, and the devotees make the most solemn vows and earnest supplications to the Moon. In the mean time, the *Hodamo* sets on the altar a lighted taper made of butter, and besmears the crosses and other utensils with this favourite grease. On certain days they make a solemn procession round the temple, when one of the chief men of the country carries a sacred staff. After the procession is over, they cut his fingers off, and present him with a smaller staff, and very singular honours are paid him on account of his being possessed of so sacred an implement.

MORABITES. A Mohammedan sect; followers of Mohaidin, the last son of Hussein, who was the second son of Ali, Mohammed's Son-in-law.

MARMOL. de  
l'Afrique, l.

The most zealous of this sect live in desert places, like Monks, either alone, or in company, and profess Moral Philosophy, observing many things contrary to the precepts of the Koran, followed by the Turks. They live very licentiously, and pretend, that, having purified their souls by fasting and prayer, it is lawful for them to enjoy the creatures. At festivals, and the nuptials of great men, they sing verses in honour of Ali and his son, and, having eat and drank plentifully, they dance, till, being weary, they fall down with many sighs and tears; and then some of their disciples take them up, and carry them to their hermitages.

This sect is chiefly found in Africa, where they are much respected by the people. It began about the year 700.

MORDAD. The same as Azrail. See AZRAIL.

MORGIAN S. The name of a Mohammedan sect, which holds, that faith without good works is sufficient to salvation.

D' HERBEL-  
LOT, Bibl.  
Orient.

Gazali, a Mohammedan Doctor, tells us, the *Morgians* expect, that God should work every thing in them, and affirm, that sin does not hurt believers, and that works without faith signify nothing. Schabi, another Mohammedan Doctor, glances at this sect, when he exhorts his disciples to be afraid of the threatenings of God, and



not to behave like those, who defer doing any thing that is good, and hope to be saved notwithstanding.

D' HERBE-  
LOT, Bibl.  
Orient.

**MORID** [*Arab.*] The Mohammedans give this name to those, who aspire to a life of uncommon spirituality and devotion, and for this purpose put themselves under the direction of another, whom they call *Morschid*, that is, *Director*.

They have a famous book, intitled *Adab al Moridin*, which treats of the qualifications those ought to have, who put themselves under the direction of one of those spiritual guides.

**MORPHEUS.** One of the ministers or attendants on *Somnus* the god of *Sleep*, according to the Pagan system of Theology.

The peculiar office of *Morpheus* was, in raising a phantasm, or dream, to mimic the actions, habits, and gestures of men; whereas *Phobetor* and *Phantasos*, (two other ministers of *Sleep*) were employed, the first in raising the images of animals; the last, the pictures of rivers, mountains and inanimate things.

Ovid. Met. l.  
xi. v. 633.

At pater e populo natorum mille suorum  
Excitat artificem simulatoremque figuræ  
Morphea: non illo jussos solertius alter  
Exprimit incessus, vultumque modumque loquendi.  
Adjicit & vestes, & consuetissima cuique  
Verba. Sed hic solos homines imitatur: at alter  
Fit fera volucris, fit longo corpore serpens.  
Hunc Icelon superi, mortale Phobetora vulgus  
Nominat. Est etiam diversæ tertius artis,  
Phantasos: ille in humum, saxumque, undamque, trabemque,  
Quæque vacant anima, feliciter omnia transit.

Morpheus, of all his num'rous train, express'd  
The shape of man, and imitated best;  
The walk, the words, the gesture cou'd supply,  
The habit mimic, and the mein belye;  
Plays well, but all his action is confin'd,  
Extending not beyond our human kind.  
Another, birds, and beasts, and dragons apes,  
And dreadful images, and monstrous shapes:  
This daemon, Icelos, in heav'n's high hall,  
The gods have named, but men Phobetor call.  
A third is Phantasos, whose actions rowl  
On meaner thoughts, and things devoid of soul;  
Earth, fruits, and flow'rs he represents in dreams,  
And solid rocks unmoved, and running streams. DRYDEN:

See **SOMNUS**.

Terms de Ley,  
449.

**MORTUARY.** (*Mortuarium*.) In the English Ecclesiastical Law, is, a gift left by a man at his death to his Parish-church, in recompence of personal tythes omitted to be paid in his life-time: Or, it is that beast, or other cattle, which, after the death of the owner, by the custom of the place, is due to the parson or vicar, in lieu of tythes or offerings forgot, or not well and truly paid by him that is dead.

Hist. of Tythes.

Selden tells us, it was usual antiently to bring the *Mortuary* along with the corpse, when it came to be buried, and to offer it to the church as a satisfaction for the supposed negligence and omission the deceased had been guilty of in not paying his personal tythes; and from thence it was called a *corse present*.

A *Mortuary* is not properly due to an ecclesiastical incumbent from any but those of his own parish: but by custom, in some places, they are paid to the incumbents of other parishes, when corpses are carried through them. The bishops of Bangor, Landaff, St Davids, &c. had formerly mortuaries of priests. And it was customary, in the diocese of Chester, for the bishop to have a mortuary, on the death



death of every priest dying within the archdeaconry of Chester, of his best beast, saddle and bridle, and best gown or cloak, hat, and upper garment under the gown.

*Mortuaries* are not now paid in kind; but money is to be given in lieu of them. By a statute of H. VIII. they are to be paid as follows. He that dies possessed of moveable goods to the value of 40 *l.* or above, is to pay 10 *s.* He that dies possessed of goods of 30 *l.* value, and under 40, is to pay 6 *s.* 8 *d.* and so on, in proportion. But, if the goods are under 6 *l.* 13 *s.* 4 *d.* value, no Mortuary is to be paid.

**MOSCABEANS.** The name of a Mohammedan sect, who believe, that God is literally what the Koran describes him to be. They are a kind of *Anthropomorphite* D' HERBE-  
LOT, Bibl  
Orient.  
*Mohammedans.*

It is certain, the vulgar Mohammedans are ignorant enough to imagine, that God has hands, feet, eyes, and ears: some of them even hold, that he has a thick black beard, with a great many other imaginary attitudes.

**MOSCOVITE or RUSSIAN MONKS.** Religious, of Great Russia or Black Russia, better known by the name of *Moscovy*.

The Moscovite Monks are all of the order of St Basil, and profess the opinions of the Greek Church, which is the established religion of that country. The monastic life was introduced in Moscovy as early as Christianity itself, namely, in the reign of the Czar Wolodimer, about the year 987. Hist. des Ord.  
Relig. T. 1.  
c. 21.

There is an incredible number of convents, both of men and women, in Moscovy: Olearius says, there are no less than 1500 convents, churches, and chapels, in Moscow, and above 70 convents in the single town of Novogorod. The convent of Troitza, twelve leagues from Moscow, is so rich, that it entertains three hundred religious, and its revenues are every day increasing by the liberality of the Great Dukes, who go twice a year thither in pilgrimage.

As divorce is permitted in this country, a man may quit his wife, whenever he pleases, and go into a convent; and, if his wife marries again, he may take the order of priesthood. Persons of quality, when they are dangerously ill, usually take the habit, and the tonsure; after which they must take no medicine, nor even nourishment, because those, who take the *seraphical habit* (as they call it) are no longer reckoned in the number of men, but are become angels; and if, contrary to all expectations, they recover of their sickness, they are obliged to perform their vow, to dissolve their marriage, and go into a monastery.

Christian apostates, Tartars, and Pagans, who would embrace the Moscovite religion, must first retire for six weeks to a convent, where they are instructed by the Monks; who notwithstanding are very ignorant, and know very little of the principles of their religion. Olearius gives the following instance of their ignorance. In the city of Novogrod, there is a convent dedicated to St Anthony, who, the Monks say, came into those quarters on a Miller's mule, with which he went down the Tyber, passed the sea, and came up the river Wolga as far as Novogorod. When he arrived at this city, he bargained with some fishermen for all they should take at one draught. The fishermen drew up a large trunk, filled with ornaments for saying mass, books, and a large sum of money, with which he built a chapel, where he was buried. The devotions and pilgrimages became so frequent in this place, that they supplied money enough to build a very fine convent, dedicated to that saint.

The Patriarchs, Archbishops, and Bishops of Moscovy are all taken out of the cloisters, according to the ancient practice of the Greeks. The Monks fast much more rigorously than the people. Some of them live in solitudes, either alone in miserable huts, or with a few companions, and eat only herbs and roots. They make three vows, of poverty, chastity, and obedience. Whoever transgresses them, or goes out of the monastery, and is retaken, is condemned to perpetual imprisonment.

In Moscovy, the women are thrown into Monasteries, whether they will or no, and without any call to a religious life. If a husband is tired of his wife, or suspects her fidelity, he may cause her to be shaved, and shut up in a cloister, where she is confined for life. Barrenness is allowed to be a very sufficient cause, and a man, who has no children by his wife, may shut her up in a convent, and marry again Ibid. c. 23.



again at the end of six weeks. The Great Dukes, or Czars, make use of this privilege, when they have only daughters. The Czar John Bafil, after twenty years marriage, having had no children by the princess Salomé his wife, shut her up in the monastery of Susdal, and married Helena, daughter of Michael Linski, a Polonese, in the year 1526. The princess Salomé made great resistance, when they offered her the religious habit, and even trod it under foot: but she was at last obliged to submit, and soon after was brought to bed in the convent of a son, who was called George. The Czar, who suspected the child was not his own, would have put her to death; but she embraced the altar, and swore it was the Czar's; upon which he spared her.

MOSES (THE FIVE BOOKS OF). See PENTATEUCH.

SALE's Ko-  
ran, Prel.  
Disc. §. 8.

MOSHABBEHITES or ASSIMILATORS. An heretical sect of the Mohammedans; so called, because they hold a *resemblance* between God and his creatures, supposing him to be a figure composed of members or parts, either spiritual or corporeal, and capable of local motion, of ascent and descent, &c.

Some of this sect believe, that the divine nature may be united with the human in the same person: for they grant it possible, that God may appear in a human form, as Gabriel does; and, to confirm this opinion, they alledge Mohammed's words, that he saw the Lord *in a most beautiful form*, and Moses's talking with God *face to face*.

D' HERBE-  
LOT, Bibl.  
Orient. p.  
561.

MOSQUES. The temples, or places of religious worship, among the Mohammedans. The Arabic term is *Masgiad*, which signifies an *Oratory*, or place of prayer. The Turks and Persians usually pronounce it *Mesjed* or *Mesjid*; whence the Italians have formed the word *Mesquita*, and we the word *Mosque*. The principal *Mosque* of a Town is called *Masgiad Giamè*, the *Great Mosque*, and is to them what a *Cathedral Church* is to the Christians.

QUICLET,  
*Voyage de*  
Constantino-  
ple.

All *Mosques* are square, and generally built with good stones. Before the chief gate there is square court, paved with white marble, and low galleries round, whose roof is supported by marble pillars. In these the Turks wash themselves, before they go into the Mosques. The walls are all white, excepting some few places, on which the name of God is written in large Arabic characters. In each Mosque there is a great number of lamps; and between the lamps hang many crystal rings, ostriches eggs, and other curiosities, sent out of foreign countries; which make a fine shew, when the lamps are lighted. About each Mosque there are six high towers, each having three little open galleries one above another. These towers, as well as the Mosques, are covered with lead, and adorned with gildings and other ornaments: they are called *Minarets*; and from hence, instead of a bell, the people are called to prayer by certain officers appointed for that purpose, whom they call *Muezzins*.

Most of the Mosques have a kind of hospital belonging to them, in which travellers, of what religion soever, are entertained during three days. Each Mosque has also a place called *Tarbé*, which is the burying-place of its founders. Within it is a tomb of six or seven foot long, and covered with Velvet or green Satin: at each end are two wax tapers, and round it several seats for those, who read the Koran, and pray for the souls of the deceased.

It is not lawful to enter the Mosques with shoes or stockings on; for which reason the pavements are covered with pieces of stuff sowed together in broad stripes, each wide enough to hold a row of men kneeling, sitting, or prostrate. Women are not allowed to enter the Mosques, but stay in the porches without.

D' HERBE-  
LOT, Bibl.  
Orient.

MOTAZALES. The name of a famous Mohammedan sect. The word signifies, in Arabic, those who separate themselves from others.

The *Motazales* are the disciples of *Vassil Ben Atha al Gazal*, a disciple of the famous doctor *Hassan al Bafri*. He quitted the school of his master upon a dispute, whether those, who commit very heinous sins, can be reckoned in the number of the Faithful. Vassil maintained an opinion, which agreed with neither side of the question, nor with the sentiment of his master: upon which he separated from his school.



The *Motazales* are not reckoned strictly orthodox. Their distinguishing tenet is, that there are not attributes in God separate from his essence, and that he knows, not by his *knowledge*, but by his *essence*; and the like of his other attributes. They hold likewise, that the Koran is not eternal, but created; in which they agree with the followers of Ali, and are entirely opposite to the *Ascharians*, whom the other orthodox Mohammedans follow. See *ASCHARIANS*.

There are several subdivisions in this sect; as, the *Cadarians*, *Nadhamians*, &c. most of whom maintain, that whatever God operates in his creatures, is most expedient for them; and some of them approach so near to Christianity, as to allow that one of the attributes of God can cloath itself with a body.

The *Motazales* are very subtle in philosophy and scholastic divinity, and many of their Doctors have read the Greek Philosophers, as appears by their works, which are all favourable to the *Schiites*, and directly opposite to the *Sonnites*.

**MOTHER-CHURCH.** In Latin, *Matrix Ecclesia*. The antient Christians used this denomination of a church in different senses.

First, they understood by it an original Church, planted immediately by some one of the apostles, and from which others were afterwards derived and propagated. In this sense the Church of Jerusalem is called the Mother of all Churches in the world, by the second general Council of Constantinople; and Arles the Mother-Church of France, because supposed to be planted by Trophimus, the apostles missionary, and first bishop of that place.

At other times, a *Mother-Church* denotes a *Metropolis*, or the principal church of a single province; as in some of the African Canons, where *Matrix* is used sometimes for the Primate's See, to which other bishops were to have recourse for judgment and decision of controversies.

But, most commonly, it signifies a Cathedral, or Bishop's Church, which was usually termed the Great Church, the Catholic Church, and the principal See, in opposition to the lesser *Tituli*, or Parish-Churches, committed to single presbyters.

*Ecclesia Matrix*, or *Mother-Church*, is opposed to *Ecclesia Diœcesana*, or *Diocesan Church*; though by their ambiguity they are often confounded, and mistaken for one another.

**MOTHER-GODDESSES.** In Latin, *Matres deæ*. The Pagans gave the name of *Mothers* to certain goddesses of the first rank, particularly to Cybele, Ceres, Juno, and Vesta.

Cicero speaks of a famous temple, erected in the city of *Engyum*, in Sicily, to the *Great-Mother*, or simply to *The Mothers*. Concerning this temple, the *Engyans* entertained a strange superstition. It was confidently affirmed, that certain goddesses, called *the Mothers*, frequently appeared there. And they relate a story of one *Nicius*, a man of wit, and a considerable person in the city, who had frequently laughed at this pretended apparition. One day, as he was haranguing in public, he fell down, roared like a madman, and rent his cloaths in pieces. Upon which he was thought possessed by the furies, and every one acknowledged the vengeance of the injured goddesses. However it was found afterwards, that this was only a pretended delirium, and an expedient to deliver himself out of the hands of his persecutors, who had thoughts of destroying him, under pretence of punishing him for his impiety in denying the apparition of the *Mothers*. For, being suffered to go out of the city, he made his escape to the Roman General Marcellus.

In this temple were shewn javelins and brazen helmets, with inscriptions, which made it believed, that *Meriones* and *Ulysses* had consecrated them to the goddesses, styled *the Mothers*.

**MOUNT OLIVET (THE CONGREGATION OF).** An Order of Religious *Benedictins*, in Italy, who acknowledge for their founder St Bernard Tolomei, a gentleman of *Sienna*. This Bernard taught philosophy; and one day, as he was preparing to explain a very difficult question, he was on a sudden struck blind: but having recovered his sight, by the intercession of the holy Virgin, he made a vow to dedicate himself to her service, and renounce the world. In



consequence of this vow, he retired to a solitary place, named *Acona*, about fifteen miles from *Sienna*. This was in the year 1313. The sanctity of his life drew thither a great number of persons, who renounced the world, to accompany him in his solitude. Gui de Pietramala, bishop of Arezzo, by order of Pope John XXII, gave these Solitaries the rule of St Benedict, and *Acona* the name of *Mount Olivet*, either because of the olive trees which grew in that place, or to put the Religious in mind of our Saviour's passion on the Mount of Olives.

The historians of this order speak of the extreme rigours observed by them, at their first establishment; their fasts, macerations, and spiritual exercises. That they might have no opportunity to drink wine, they cut down all the vines that grew about the mountain. Their extreme abstinence was prejudicial to their health, inasmuch that most of them fell sick. Upon this they relaxed a little from their sobriety, and followed St Paul's advice, drinking a little wine for their stomach's sake. At length, they inserted in their constitutions, that the best wines should be bought for the use of the Monks.

But this congregation was not confined to *Acona*: It obtained several other settlements. The first was at *Sienna*; the second at *Arezzo*; the third at *Florence*; the fourth at *Camprena*, in the territory of *Sienna*; the fifth at *Volterra*; the sixth at *St Geminiano*; the seventh at *Eugubio*; and the eighth at *Foligni*. Afterwards it was established at *Rome*, and other places. Pope John XXII approved this order in 1324, and it was afterwards confirmed by Clement VI, and several other Pontiffs.

The Congregation of Mount Olivet has, in Italy and Sicily, about fourscore monasteries, in most of which are a great number of Religious. These monasteries are divided into six provinces. The principal convent is that of Mount Olivet. It is so large and spacious, that the Emperor Charles V lodged in it with a retinue of two hundred persons. The Popes and several princes have granted considerable privileges to this order.

The Religious of Mount Olivet are habited in fine white serge. They profess the rule of St Benedict; but it is very much mitigated by their constitutions. Every Sunday they hold a conference upon some case of conscience, or difficulty in the scripture. In some monasteries, they have lectures of Humanity, Philosophy, and Theology. It is remarkable, that they admit no persons of noble birth into their order, contrary to the rule of St Benedict, which makes no distinction of persons.

The order is governed by a General, a Vicar-general, and six Visitors. They hold a general chapter once every year, in which they chuse superiors of houses, and other officers. The superiors have the liberty of wearing pontifical ornaments.

There is likewise a monastery of Nuns, of this order, at Bitonto in the kingdom of Naples. Their habit consists of a white gown, and a black veil.

BINGHAM,  
Orig. Eccles.  
B. 18. c. 1.  
§. 3.

**MOURNERS.** In Latin, *Flentes*. An order of *Penitents*, in the ancient Christian Church. They were rather candidates of Penance, than Penitents properly speaking. Their station was in the church-porch, where they lay prostrate, begging the prayers of the Faithful as they went in, and desiring to be admitted to do public penance in the church.

SOCRAT.  
Hist. Eccles.  
l. 3. c. 13.

We have an instance of this order of Penitents in Eusebius the Sophist, who, having apostatized under Julian, desired to make his recantation, and do penance, under Jovian: the first step towards which was, that he cast himself prostrate to the earth before the gate of the church, crying out, *Calcate me insipidum salem*; tread me under foot, as salt without favour? See PENITENTS.

SALE'S  
Koran, Prelim. Disc.  
§. 8.

**MOZDARIANS.** An heretical sect of the Mohammedans; followers of *Isha Ebn Sobeih al Mozdâr*, who held it possible for God to be a liar and unjust. He pronounced those persons to be Infidels, who took upon them the administration of public affairs: in short, he condemned all, who did not embrace his opinions, as guilty of infidelity; whereupon *Ibrahim Ebn al Sendi* asked him, whether paradise, whose breadth equals that of heaven and earth, was created only for him, and two or three more, who thought as he did? to which it is said he could return no answer.



**MUEZIN.** An officer belonging to the *Turkish Mosques*. See **MosQUE**.

**MUFTI.** So the Turks call the chief of the Ecclesiastical Order, or **Prime** of the Mussulman religion. He is likewise styled *Mufti-zeman*, *Shichulisham*, and *Sabibi-fetva*; i. e. *Maker of Laws*, *Giver of Judgments*, and *Prelate of Orthodoxy*. Hist. of the Ottom. Emp. P. 1. B. 1.

The authority of the *Mufti* is very great in the Ottoman Empire: for even the Sultan himself, if he will preserve any appearance of religion, cannot, without first hearing his opinion, put any person to death, or so much as inflict any corporal punishment. In all actions, and especially criminal ones, his opinion is required, by giving him a writing, in which the case is stated under feigned names; which he subscribes with the words *Olur* or *Olmaz*, i. e. *he shall*, or *shall not be punished*.

Such outward honour is paid to the *Mufti*, that the Grand Signor himself rises up to him, and advances seven steps towards him, when he comes into his presence. He alone has the honour of kissing the Sultan's left shoulder, whilst the Prime Vizir kisses only the hem of his garment.

When the Grand Signor addresses any writing to the Mufti, he gives him the following titles. 'To the Esad, the wisest of the wise; instructed in all knowledge; the most Excellent of Excellents; abstaining from things unlawful; the spring of virtue and true science; Heir of the Prophetic doctrines; Resolver of the Problems of Faith; Revealer of the orthodox articles; key of the treasures of truth; the light to doubtful allegories; strengthened with the grace of the supreme Legislator of mankind. May the most high God perpetuate thy virtues.'

The election of the *Mufti* is solely in the Grand Signor, who presents him with a vest of rich fables, and allows him a salary of a thousand aspers a day, which is about five pound sterling. Besides this, he has the disposal of certain benefices belonging to the royal mosques, which he makes no scruple of selling to the best advantage; and, on his admission to his office, he is complimented by the agents of the Basha's, who make him the usual presents, which generally amount to a very considerable sum.

Whatever regard was formerly paid to the Mufti, it is now become very little more than form. If he interprets the law, or gives sentence contrary to the Sultan's pleasure, he is immediately displaced, and a more pliant person put in his room. If he is convicted of treason, or any very great crime, he is put into a mortar (kept for that purpose in the seven towers at Constantinople) and pounded to death.

**MUNASCHITES.** A sect of Mohammedans, so called from the Arabic word *Munaschat*, which signifies *Metempsychosis*, because they believe the doctrine of Pythagoras concerning the *Metempsychosis*, or *Transmigration of souls*. RICAUT, Hist. of the Ottom. Emp.

They are also called *Altenaschites* from the Arabic *Altenasch*, which is of the same import.

**MUNYCHIA.** [Gr.] An anniversary solemnity, observed at Athens, on the sixteenth day of the month *Munychium*, in honour of Diana, surnamed *Munychia*, either from *Munycus*, the son of Pentacleus; or from a part of the *Piræus*, called *Munychia*, where the goddess had a temple, to which the Athenians allowed the privileges of a sanctuary. PLUT. de Glor. Atheniens. SUIDAS.

At this solemnity they offered certain cakes, called in Greek *ἀμφιφῶντες*, that is, *shining on every side*, either because they were attended with lighted torches, or because they were offered at the time of full moon, that being the day of the festival.

This feast was instituted in memory of the victory, gained by Themistocles over the Persian fleet at Salamis, which happened at the time of the full moon; and it was dedicated to Diana, because she was reputed to be the same as the moon.

**MURCIA**



PLIN. l. 15.  
AUGUST. de  
civit. Dei.

**MURCIA.** The Pagan goddess of *Idleness*. The name is taken from *Murcus* or *Murcidus*, an obsolete word signifying a dull, slothful, or lazy person.

The statues of this goddess were always covered with dust and moss, to express her idleness and negligence. She had a temple at Rome, at the foot of mount Aventine.

Some Authors confound her with *Venus*, and pretend she was called *Murcia* by mistake, instead of *Murtea*, from *Murta*, an old Latin word signifying a *Myrtle-tree*, that plant being dedicated to *Venus*.

**MUSIC** (*Church*.) See **ANTHEM**, **HYMNS**, **PSALMS**, &c.

**MUSES.** In Latin, *Musæ*. Certain fabulous divinities of Pagan antiquity, who particularly presided over *Poetry* and the *Poets*. For this reason it is usual with those authors, when they prepare to celebrate any heroic action, or thing, to invoke these goddesses to their aid. Thus Virgil ;

Ecl. iv. ver. 1.

Sicelides Musæ, paulo majora canamus.

*Sicilian Muse, begin a loftier strain.*

DRYDEN.

And, in another place, the same poet calls upon these divinities, to instruct him in the secrets of nature and philosophy.

Georg. ii. ver.  
475.

Me vero primum dulces ante omnia Musæ,  
Quarum sacra fero, ingenti percussus amore,  
Accipiant, cælique vias & fœdera monstrent, &c.

*Ye sacred Muses, with whose beauty fired,  
My soul is ravish'd, and my brain inspired ;  
Whose priest I am, whose holy fillets wear ;  
Would you your poet's first petition bear ;  
Give me the ways of wand'ring stars to know ;  
The depths of heaven above, and earth below.*

DRYDEN.

Some reckoned the *Muses* to be no more than *three*, viz. *Mneme*, *Acæde*, and *Melete*, i. e. *Memory*, *Singing*, and *Meditation*. But the most antient authors, and particularly *Homer* and *Hesiod*, reckon *nine*. The last author has comprized their names in the following verses.

*Clioque, Euterpeque, Thaliaque, Melpomeneque,  
Terpsichoreque, Eratoque, Polymniaque, Uraniaque,  
Calliopeque.*

**CLIO** means *Glory* or *Renown*: **EUTERPE**, *Pleasing* or *Delighting*: **THALIA**, *Flourishing*: **MELPOMENE**, *Attracting*: **TERPSICHORE**, *Rejoicing the heart*: **ERATO**, the *Amiable* or *Lovely*: **POLYHYMNIA**, *Multitude* or *Variety of Songs*: **URANIA**, the *Heavenly*: and **CALLIOPE**, *Sweetness of Voice*.

To *Clio* they attributed the invention of *History*; to *Melpomene*, *Tragedy*; and to *Thalia*, *Comedy*: to *Euterpe*, the use of the *Flute*; to *Terpsichore*, the *Harp*; and to *Erato*, the *Lyre* and *Lute*: to *Calliope*, *Heroic Verse*; to *Urania*, *Astrology*; and to *Polyhymnia*, *Rhetoric*.

The origin of these fabulous goddesses is variously reported, and various reasons are assigned for the number *three* or *nine*. They were *three*, because there are but three species of music; that with the voice alone, that with wind instruments, and that with stringed instruments. They were *nine*, with relation either to nine sciences, or as many constellations.

There were several places consecrated to the *Muses*, from whence they had several denominations; as *Heliconiades* from mount *Helicon*; *Pierides* from *Pieria*; *Parnassides* from *Parnassus*, &c.

There



There was a *Fountain of the Muses*, near Rome, in the meadow, where Numa used to meet the goddesses *Egeria*. The care of this fountain, and of the worship paid to the Muses, was intrusted with the *Vestals*.

MUSSERIN [*Turk.*] A name given to a sect of Atheists in Turkey. The word signifies those who keep a secret, from the verb *aserra* to conceal. Their secret is flatly to deny a deity. RICAUT, Hist. of the Ottom. Empire.

It is said, many of the *Cadi's* and learned men in Turkey are *Musserin*, or Atheists. But the chief of them are Christian renegado's, who to shake off the terrors and remorse of conscience, embrace this opinion; which however they dare not publicly profess.

MUSSULMANS. See MOHAMMEDANS.

MUTH. A false god, mentioned by Philo Biblius, who tells us, that Saturn castrated himself, and obliged his companions to do the like; and that soon after he placed in the number of the gods his son *Muth*, whom he had by Rhea, and whom the Phœnicians call sometimes *Death*, and sometimes *Pluto*. Apud Euseb. Præp. Evang. c. 10.

*Muth*, in the Phœnician or Hebrew language, signifies *Death*; and it is probable, this is the same deity as *Baal-zebub*, the god of *Accaron*. See BAAL-ZEBUB.

MYSIA [*Gr.*] An antient Greek festival, in honour of Ceres, firnamed *Mysia*, from *Myfius* an Arcadian, who dedicated a temple to her about ten *stadia* distant from Pellene in Arcadia; or from the Greek *μυσιαν*, to cloy, satisfy, or be well fed, Ceres being the first who taught men the use of corn. PAUSAN. in Achaic.

This festival continued seven days, upon the third of which all the men and dogs were shut out of the temple, and all the women and bitches shut within; where having performed the accustomed rites, the day following they returned to the men, with whom they spent the remainder of the festival in jesting and laughing at one another.

MYSTERIES. In the religious sense of the word, are the *arcana* or secrets of religion. It is usually derived from the Greek *μύειν τὸ στόμα*, to shut the mouth, as much as to say, we ought to be silent about these matters.

All religions, true or false, have their *Mysteries*. The Pagan religion was remarkably full of them. Thus the Poets speak of

—— — Mystica vannus Iacchi.

VIRG. Georg. 1. v. 166.

*The van mysterious of the god of the wine.*

And

—— — Tædiferæ mystica sacra deæ.

OVID. Ep. 2. ver. 42.

*The rites mysterious of the nuptial pow'r.*

Ovid reckons it a great crime to divulge the mystic rites of Ceres or Juno, and tells us, that the ceremonies of Venus were in an especial manner mysterious.

Quis Cereris ritus ausit vulgare profanis,  
Magnaue Threicia sacra reperta Samo?——  
Præcipue Cytherea jubet sua sacra taceri:  
Admonco, veniat ne quis ad illa loquax.

Art. Amator. l. 2. ver. 601

*What impious wretch will Ceres' rites expose,  
Or Juno's solemn mysteries disclose?  
But Venus most in secrecy delights:  
Away, ye babblers, from her silent rites.*

DRYDEN.

The *Eleusinia*, or sacred rites of Ceres, solemnized at *Eleusis*, were called, by way of eminence, *μυστήρια*, the *Mysteries*; and so superstitiously careful were they to conceal these



these sacred rites, that, if any person divulged any part of them, he was thought to have called down some divine judgment on his head, and it was accounted unsafe to abide under the same roof with him. Horace declares he would not put to sea in the same ship with one, who revealed the mysteries of Ceres.

Od. 2. l. 3.  
ver. 26.

—— *Vetabo, qui Cereris sacrum  
Vulgarit arcane, sub isdem  
Sit trabibus, facilemque mecum  
Solvat phaselum.*

It is true, the *Pagan mysteries* were generally *Mysteries of iniquity*, and concealed only because they would have rendered their religion ridiculous and odious. Read Juvenal's description of the Mysteries of the good goddess, as she was called.

Sat. 6. ver.  
313.

*Nota Bonæ Secreta Deæ, cum tibia lumbos  
Incitat, &c.*

The sacred writings often speak of the infamous Mysteries of Astarte, Adonis, and other Pagan deities, in which the most shameful crimes were committed under the specious veil of religion.

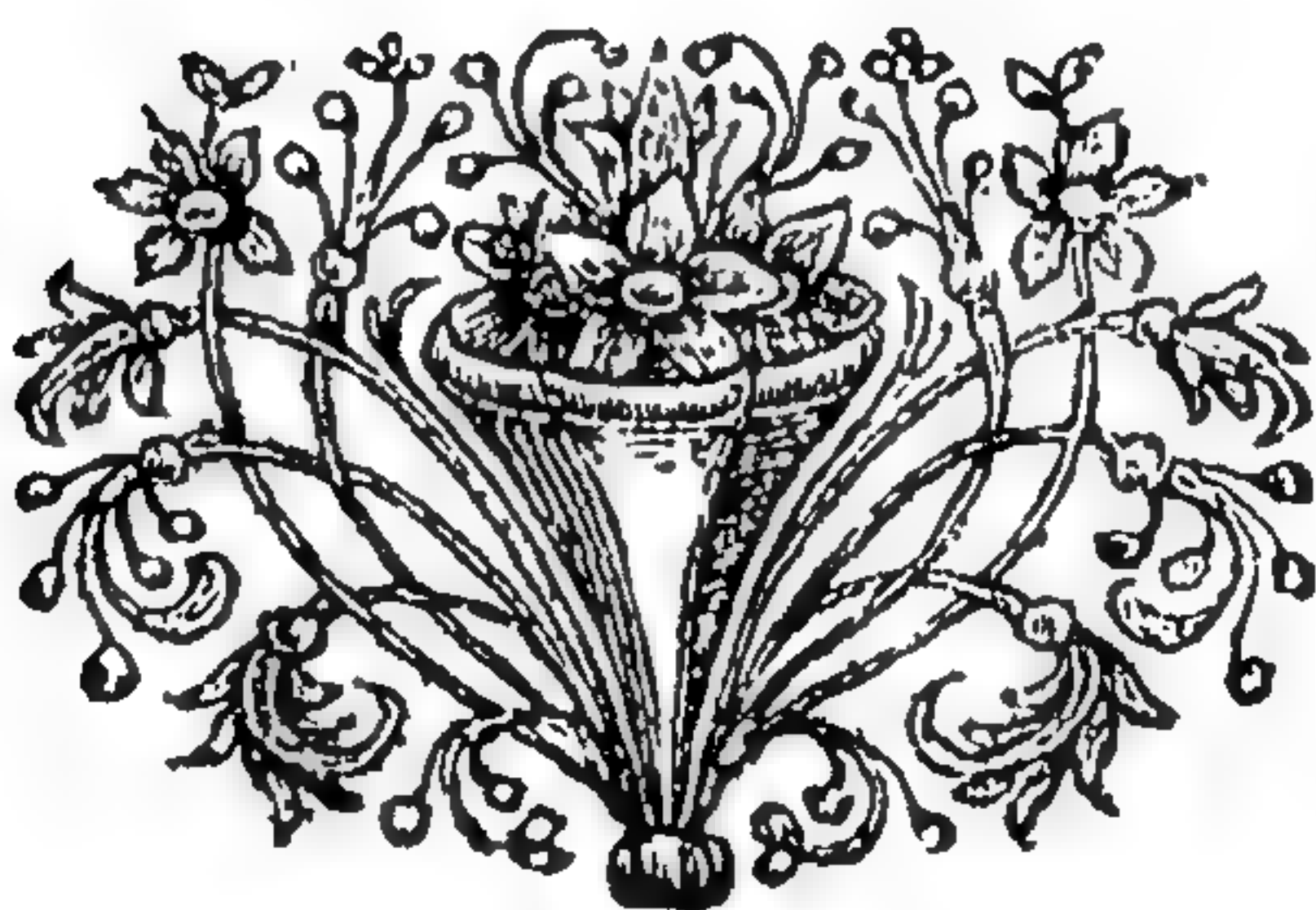
The whole religion of the Egyptians was mysterious from beginning to end, and both their doctrine and worship wrapped up in symbols and hieroglyphics.

L. 13. contr.  
Faust.

1 Cor. x. 11.

The religion of the *Jews* was full of *Mysteries*. The whole nation (according to St Augustin) was a Mystery, as it represented, or was a type of, the people of Christ, and the Christian religion. Whatever was commanded, or forbidden them, was figurative. Their sacrifices, priesthood, &c. included Mysteries. The prophecies concerning Jesus Christ, in the Jewish books, are likewise figurative and mysterious. See PROPHECY and TYPES.

The *Christian religion* has its *Mysteries*. Such are, the *Incarnation* of the *Word*; the *Hypostatical Union* of the divine and human nature; the miraculous birth, death, resurrection, and ascension of the Son of God, the doctrine of the *Holy Trinity*, &c. St Paul often speaks of the Mysteries of the Christian religion; as, the *Mystery* of the *Gospel*, the *Mystery* of the *Cross* of *Christ*, and the *Mystery* which was kept secret since the world began. And he calls the preachers of the Gospel *stewards of the Mysteries of God*. It would be tedious to multiply citations to this purpose.





N A



**NADAB.** The sovereign Pontiff, or high-priest, of the Persians. GEMELLI, Voyage round the world, B. 2. c. 2. The dignity is the same as that of the *Mufti* among the Turks; with this difference only, that the *Nadab* may divest himself of his ecclesiastical office, and pass to civil employments, which the *Mufti* may not.

The *Nadab* takes place next to the *Atmath-Dulet*, or prime minister. He has two Judges under him, called the *Sceik* and the *Casi*, who decide all religious matters, grant divorces, and are present at contracts and public acts. They have deputies in all the cities of the kingdom. The revenues of the *Nadab* amount to 14000 *Tomans* yearly; and he disposes as he pleases of the legacies left to mosques, which always turn greatly to his profit.

**NÆNIA.** A Pagan goddess, to whom the Romans built a temple without the city, near the gate *Viminalis*, and supposed her to preside over the doleful ditties, or songs, that used to be sung at funerals, in honour of the dead, to the sound of flutes and other instruments, by women that were hired for that purpose, and called *Præficæ*. VARRO, de vet. pop. Rom. CICERO, de legibus. Hence the funeral songs themselves were styled *Næniæ*: whence Horace;

Absint inani funere *næniæ*,  
Luctusque turpes, & querimonîæ.

Od. 20. l. 2.  
ver. 21.

*Mourn not; no friendly tears let fall;  
Nor songs adorn my funeral.*

The flutes, at the funerals both of the Greeks and Romans, were used, not only to accompany the voices of those who sung the *næniæ*; but also to point out the time, when the assistants were to strike their breasts in token of sorrow; which was to be performed in cadence with the music of the instruments.

**NAHUM (THE PROPHECY OF).** A canonical book of the Old Testament.

Nahum is the seventh of the twelve lesser prophets; a native of Elkoshai, a little village of Galilee, the ruins of which were still to be seen in the time of St Jerom. HIERON, Comment. in Nahum. The particular circumstances of this prophet's life are altogether unknown.

Authors are divided as to the time when Nahum prophesied, some fixing it to the reign of Ahaz, others to that of Manasseh, and others to the times of the captivity. JOSEPH. Antiq. l. 9. c. 11. St Jerom places it in the reign of Hezekiah, after the war of Sennacherib in Egypt, which the prophet speaks of as a thing passed. CLEM. ALEX. Str. l. 1.

The subject of Nahum's prophecy is the destruction of Nineveh, which he describes in the most lively and pathetic manner; and this prophecy was verified in the siege of that city by Assyages in the year of the world 3378, before Christ 622.

The style of this prophet is very bold and figurative, and can hardly be exceeded by the most celebrated masters of Oratory. Hear how he describes the dreadful circumstances of the siege of Nineveh. 'The shield of his mighty men is made red; the valiant men are in scarlet; the chariots shall be with flaming torches,—they shall rage in the streets, they shall jostle one against another.—The gates of the rivers shall be opened, and the palace shall be dissolved.—Take ye the spoil of



‘ of silver, take the spoil of gold.—She is empty and void and waste; and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.—The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses: they stumble upon their corpses, &c.’

The time of Nahum's death is not known. The Greek Menologies and the Latin Martyrologies place his festival on the first of December.

NAIDS. Nymphs of the *fountains*. See NYMPHS.

OTHMAN,  
History, P. 1.  
B. 1. C. 4.

NAMAZ. The common and daily Prayers, which the Turks, by their Law, are commanded to repeat five times in the space of twenty-four hours. They are thus distinguished.

1. *Sabah Namazi*, or Morning-Prayers.
2. *Oile Namazi*, or Noon-Prayers.
3. *Ikindi Namazi*, or Afternoon-Prayers.
4. *Achsham Namazi*, or Evening-Prayers.
5. *Yatzi Namazi*, or Night-Prayers.

Of these, three are fixed; namely, the morning, evening, and night-prayers; and two are moveable, *viz.* the noon, and afternoon-prayers; these vary according to the length or shortness of the days. For instance; at the equinox, the morning-prayers are said before the twelfth hour of the night, that is, the hour before sun-rising, or between five and six o'clock in the morning; noon-prayers at the sixth hour of the day, or our twelve o'clock; afternoon-prayers at the ninth hour, or three o'clock; evening-prayers at the twelfth hour, or six o'clock; and night-prayers at the first hour and half of the night, or half an hour past seven.

In appointing the time of these prayers, they are so superstitious, that after the prescribed hour they deem them vain and fruitless, and to be repeated hereafter in *Arâf*, or Purgatory. In the field, before a battle, they are obliged to perform their *Namaz*: but, after the battle is begun, or if it continues beyond the hour, the *Namaz* may be omitted without sin, because they are of opinion, that a Mussulman cannot perform a more acceptable worship, than to fight valiantly against the Christians.

On Friday, or the Turkish Sunday, they add a sixth *Namaz*, called *Salah Namazi*; which additional prayers are said between sun-rising and noon.

It is related of the Sultan Murad, or Amurath I, that, for some time after his advancement to the empire, he had never been used to say the *Namaz*, or common prayers, with the rest of the people. Menla Fenari the Mufti, who at that time discharged the office of Judge, took occasion once, when Murad was to give his evidence before him, to reject him as a witness unworthy of credit. The Sultan, asking the reason of this strange proceeding, was answered by the Mufti, that he accounted his testimony to be of no force, as coming from one, who never used to be present at the common prayers with the rest of the Mussulmans. Whereupon Murad, to atone for his fault, ordered a spacious *Jami*, or royal mosque, to be built at Adrianople, which at this day retains the name of *Muradiè*.

NAPÆÆ. Nymphs of the *meadows*. See NYMPHS.

BIRGHAM,  
Orig. Ecclef.  
B. 8. c. 3.  
§. 4, &c. &  
c. 4.

NARTHEX [*Lat.*] This name is given by ancient writers to a part of the fabric of the Christian church. There was the *exterior* or *outward*, and the *interior* or *inward*, *Narthex*.

The *Exterior Narthex*, which we may call the *Ante-temple*, consisted of the whole circumference of the outward courts, including the *Vestibulum* or *Porch*, and the *Atrium* or *Area* before the church.

The *Interior Narthex*, or *Ante-temple* within the church, (the only part properly so called) was the first section or division of the fabric, after entering into the church, and was peculiarly allotted to the Monks and women, and used for the offices of rogations, supplications, and night-watches. Here likewise they placed the dead corpses, whilst the funeral rites were performing. This lower part of the church was the place of the *Emergumens*, and the *Audientes*; and hither Jews, Heathens, Heretics,



Heretics, and Schismatics, were sometimes allowed to come, in hopes of their conversion by hearing the scriptures read, and sermons preached.

Dr Beverege and others seem to place here the font or baptistery, as in our modern churches. But it is certain, that, for many ages, the baptistery was a distinct place from the body of the church, and reckoned among the *Exedræ*, or buildings adjoining to the church.

This part of the church was called *Narthex*, because being long, but narrow, and running cross the front of the church, it was supposed to resemble a *ferula*, that is, a rod or staff; for any oblong figure was by the Greeks called *ναρθηξ*, *Narthex*. See N A V E.

N A S I. The name of the head, or president, of the great Jewish Sanhedrim. He had great veneration paid him by the rest of the bench, consisting of seventy-one persons: for all the company used to rise, when the *Nasi* came into the court, and did not sit down again till he had them. Towards the latter end of the Jewish government, these presidents of the Sanhedrim were often removed, as the high-priests were; but with this difference, that the high-priest, though deposed, kept his title and quality, but the *Nasi*, when displaced, was considered only as a private man.

SELDEN, de Synedr. l. 2.

Babyl. Gem. tit. Horajoth.

Till the time of the Captivity, the *Nasi* and king seem to have been the same person; that is, the prince on the throne executed the office of president of the Sanhedrim. The Rabbins give Moses the title of first *Nasi* or head of the great Sanhedrim. Abrabanel and David Ganz, when they mention the Judges, assign to each of them the office of *Nasi*. And Maimonides affirms the same concerning Eli and Samuel. After the Captivity, the supreme magistrate and the *Nasi* were distinct persons. According to the Rabbins, the prerogative of this office belonged to the posterity of Hillel.

N A S S E R I E S. A sect, or clan, of people, inhabiting a small territory in the middle of Syria; who are neither Mohammedans nor Christians, but have something of both. The secrets of their religion are not much known, for their women and common people are absolutely enjoined not to learn it: their priests alone are entitled to that privilege.

F. BESSON, Syria Sacra. P. I. c. 3.

It is said, they have a Gospel, and that they believe in the doctrine of the Holy Trinity. They observe Easter, and some other Christian festivals. They have a peculiar veneration for St Barbara. Their assemblies are very private. They pronounce several prayers over bread and wine, which are distributed to all that are present. They observe no fasts, and abstain only from eating the females of all living creatures. They swear by St Matthew and St Simon, though they are perfect strangers to the history of either of them. However, if any one asks them what religion they are of, they answer they are Mohammedans. They eat no swine's flesh, but drink wine freely.

N A T I G A Y. A kind of household god of the Mongolian Tartars. He is the guardian of families, and presides over the products of the earth. Every house has an image of this deity, who has a wife and children: the former is placed at his left hand, and the latter before him.

KIRCHER, China illustr.

No one presumes to go to dinner, till Natigay and his family are first served. Their entertainment consists in having their mouths plentifully greased; and the fragments of their repast are thrown out of doors, for the accommodation of some unknown spirits.

N A T I V I T Y O F J E S U S C H R I S T. See CHRISTMAS-DAY.

N A T I V I T Y O F J O H N B A P T I S T. See JOHN BAPTIST (N A T I V I T Y O F.)

N A V E. In Latin, *Navis*; in Greek, *Ναός*. Part of the fabric of the ancient Christian churches. It was immediately next to the *Narthex*, and separated from it by wooden rails. See N A R T H E X.

BINGHAM, Orig. Eccles. B. 8. c. 5.

The entrance into the *Nave* was by gates, which the modern rituals call *royal gates*, perhaps because here kings laid down their crowns, before they proceeded farther



farther into the church. The *Nave* seems usually to have been a square building; in the lowest part of which stood the *Substrati*, or Penitents of the third order. Here likewise stood the *Ambo* or Reading-desk. In this part of the church, all the Faithful, or such as were in the Communion of the church, had their places assigned them; among whom were the fourth order of Penitents, called *Consistentes*.

It is observable, that antiently men and women did not assemble promiscuously, but had distinct places assigned them, in this part of the church. Some writers are too curious in fixing the womens part always precisely to the north, or right side of the church: for it appears to have been otherwise in many of the Greek churches. These places of the women were elevated, or a kind of galleries, called for that reason ὑπερώα, and κατεχόμενα, because they were places of *bearing*. These galleries were sometimes made use of for councils to sit in, as Leo Allatius observes of the council of Constantinople in 1165. Virgins and widows had a distinct place allotted them, which was railed off from the rest of the *Nave*, and usually distinguished by some suitable text of scripture written upon the wall; such as, *there is difference between a wife and a virgin; the unmarried woman careth for the things of the Lord*, &c. 1 Cor. vii. 34.

NAULUM. [*Lat.*] *Charon's Fare*. The Greeks and Romans had a superstitious custom of putting a small coin, or piece of money, in the mouth of dead persons, to pay their passage in Charon's ferry-boat, cross the river Styx. The Greeks called it Δανάκη.

Lucian, who is perpetually rallying the superstition of the Greeks, has introduced a humorous dialogue between Charon and Menippus, about paying this fare. It is as follows:

' *Cha.* Pay the ferry-man, sirrah. *Men.* Bawl as long as you will, the devil  
' a farthing shall you get. *Cha.* Come, come, a penny for your passage. *Men.*  
' How! would you have money from one, who has none? *Cha.* Can any man  
' want a penny? *Men.* I want it. *Cha.* Sirrah, I'll cut your throat, or I'll  
' have my money. *Men.* And I will crack your fool's crown with this staff.  
' *Cha.* Must I have nothing then for ferrying you over? *Men.* Let Mercury pay  
' you your fare, since it was he brought me hither. *Mer.* It would be fine in-  
' deed, if I must pay for the dead, after the trouble of conducting them to this  
' place. *Cha.* Pay me, or you shall not stir from this place. *Men.* Pull your  
' boat ashore then. But what method can you take to make me pay you, seeing  
' I have no money? *Cha.* You know well enough, you ought to have brought  
' some. *Men.* Grant I did know it; could I help dying? *Cha.* What! shall you  
' be the only person to boast you have passed in Charon's ferry for nothing? *Men.*  
' How say ye for nothing? have not I toiled at the oar and pump, without trou-  
' bling thee with lamentations, as others do? *Cha.* That is nothing at all to your  
' fare. *Men.* Restore me then to life again. *Cha.* Ay to be beaten by Æacus,  
' thank ye. *Men.* Trouble me then no farther. *Cha.* If ever you fall into my  
' hands again. *Men.* There is no coming hither twice.'

Aristophanes introduces Hercules telling Bacchus, he must pay two *oboli*.

*In Ranis.*

Ἐν πλοιαρχίῳ τυρνυτῶι σ' ἀνὴρ γέρον  
Ναύτης διάξει, δὺ ὄβολῳ μισθὸν λαβών.

*Th' old ferry-man will waft you over Styx  
For two poor oboli, an easy fare!*

The Comædian seems to reflect upon the Judges of the Athenian Courts, who, at the end of their session, were presented with two *oboli*. Accordingly Bacchus replies:

Φεῦ, ὡς μέγα δύνασεν πανταχῶ δὺ ὄβολοι.

*Alas! Such is the mighty pow'r of gold,  
Two oboli in either world prevail.*

The



The inhabitants of Hermione, a town of Peloponnesus, did not put money in the mouths of the dead, as the other Greeks did, because, their town being consecrated to Proserpine, they had the privilege of being ferried over *gratis*.

**NAZAREANS.** Christian Heretics, so called. This name was originally given to all Christians in general, because Jesus Christ was of the city of *Nazareth*. But afterwards it was restrained to a sect of Heretics, who affected to assume it rather than that of Christians. Their religion was a strange jumble of Judaism and Christianity: for they were Jews by birth, were circumcised, kept the Sabbath, and other observances of the Mosaic Law; and at the same time received the New Testament as well as the Old, acknowledged Jesus Christ to be the Messiah, and practised the Christian Baptism. Theodoret indeed pretends, they honoured Jesus Christ only as a just and good man; and he places the beginning of their heresy about the time of Domitian. St Augustin makes them the successors of those, whose obstinacy in the like opinions was condemned by the apostolical Council of Jerusalem.

TILLEM.  
Hist. Eccles.  
T. 2. art.  
*Nazareans*.  
EPIPH. Hær.  
29. c. 6, &c.

Hist. Eccl.  
l. 2. c. 2.

Hæres. 9.

The Nazareans (as well as the Ebionites) were descended from those Christians, who left Jerusalem a little before the siege, and retired to the country about Jordan, called *Perea*; whence they are sometimes called *Peratics*. There were some of them remaining in the time of St Augustin. They dwelt about Pella in Decapolis, near the river Jordan, and at Berea a city of lower Syria. They perfectly understood the Hebrew tongue, in which they read the books of the Old Testament.

Epiph. ibid.

Aug. in Faust.  
l. 19. c. 18.

These Heretics, keeping the mean between the Jews and the Christians, pretended to be friends alike to both: nevertheless the Christians treated them as abominable heretics, and the Jews detested them more than the other Christians, because they acknowledged Jesus Christ to be the Messiah. Epiphanius says, they cursed and anathematized them three times a day in their synagogues.

**NAZARITES.** Among the Jews, were persons, who either dedicated themselves, or were so by their parents, to the observation of the laws of *Nazariteship*. They were of two sorts; namely, such who obliged themselves to it only for a short space of time, as a week, or a month, and those who were bound to it all their life. Of this latter kind were Sampson and Samuel. The former was to be a *Nazarite unto God from the womb*, as the angel foretold to his mother: the latter was to be *given* (or dedicated) *to the Lord all the days of his life*. All that we find peculiar in their way of life, is, that they were to abstain from wine and all intoxicating liquors, and never to shave or cut off the hair of their heads.

Judges xiii. 5.

1 Sam. i. 11.

The first sort of *Nazarites* were moreover to avoid all defilement, even that of entering into a house where a dead person was: and if they chanced to contract any pollution before the term was expired, they were obliged to begin afresh. Women, as well as men, might bind themselves to this vow. After it was accomplished, they presented themselves to the priest, who brought them to the door of the tabernacle or temple, where they offered the sacrifices prescribed in those cases: after which their heads were shaved, and the hair thrown into the fire of the sacrifice; and then the priest pronounced them freed from their vow.

Num. vi. 1,  
&c.

Those who lived at such a distance from the temple, that they could not reach it by the time their vow was expired, might shave their heads at any other place; at which time they set apart the price of the sacrifice, in order to bring or send it to the temple by the next opportunity. This St Paul did, who made this vow at Corinth, shaved his head at Cenchrea, and went soon after to Jerusalem, to accomplish it by the usual offering.

Acts xviii. 18

Persons who were not in a condition, or had not leisure, to perform all the ceremonies of *Nazariteship*, might partake in the merits of another person's vow, by contributing to the expences of it. St Paul is again an example of this; who, by the advice of St James, joined himself with four men that had a vow, and was *at charges with them*, in order to convince the new converts, that he continued to keep the Law. Josephus, in order to magnify the zeal and devotion of Herod Agrippa king of the Jews, tells us, he caused several Nazarites to be shaven.

Acts xxi. 24.

Antiq. l. 14.  
c. 5.



The term *Nazarite* is derived from the Hebrew *nazar*, which signifies *separated*; the *Nazarites*, during their vow, being separated from the ordinary conversation of men, the use of wine, &c. St John the Baptist led this kind of life.

HIERON. in  
Isai.

NEBO. An idol of the antient Babylonians, mentioned in *Isaiab* xlv. 1. The word *Nebo* comes from a root that signifies to *prophecy*. Some think *Bel* and *Nebo* to be one and the same deity: others take *Bel* to be the *Sun*, and *Nebo* the *Moon*.

*Nebo*, or *Nabo*, is found in the composition of the names of several princes of Babylon; as, Nabonassar, Nabopolassar, Nebuchadnezzar, Nabuzaradan, &c.

The *Seventy*, instead of *Nebo*, read *Dagon*.

MAUN-  
DRELL, Jour-  
ney from  
Aleppo, &c.

NECERES. So the Turks call a clan of people, inhabiting the mountains about Jebilee, in Syria, who are of a very strange and singular character. 'For it is their principle to adhere to no certain religion; but, Chameleon-like, they put on the colour of religion, whatever it be, which is reflected upon them by the persons, with whom they happen to converse. With Christians they profess themselves Christians; with Turks they are good Mussulmans; with Jews they pass for Jews; being such Proteus's in religion, that no body was ever able to discover what shape or standard their consciences are really off.'

NECESSITY. An imaginary goddess of the antient Pagans. Horace places her in the retinue of *Fortune*, and gives this picture of her:

Od. 35. l. 1.  
v. 17.

Te semper anteit sæva Necessitas,  
Clavos trabales & cuneos manu  
Gestans athena, nec severus  
Uncus abest, liquidumque plumbum.

NECESSITY still stalks before,  
And leads the way with pois'nous breath,  
And all the instruments of death,  
Sharp swords, and wheels and racks,  
That flow with putrid gore,  
Her brazen band to fright the nations shakes.

CREECH.

PAUSAN. l. 2. She had a temple in *Acrocorinthus*, which no body was allowed to enter.

NECROMANCY. In Greek, *Nekromanteia*, i. e. *Divination by the dead*. The antient Pagans had a method of divining, or enquiring into future events, in which answers were given by deceased persons. The *Pythonissa*, or witch of Endor, who called up the ghost, or appearance, of Samuel, to answer Saul, is an instance of this practice.

They raised (or pretended to raise) the ghosts of deceased persons by various invocations and ceremonies; the most usual of which are described by Seneca, who has introduced Tiresias consulting the shades in a dark and gloomy grove.

In Oedip.  
v. 547.

Hic ut sacerdos intulit senior gradum,  
Haud est moratus: præstitit noctem locus.  
Tunc fossa tellus, & super rapti rogis  
Jaciuntur ignes. Ipse funesto integit  
Vates amictu corpus, & frondem quatit:  
Lugubris imos palla perfundit pedes:  
Squalente cultu mœstus ingreditur senex:  
Mortifera canam taxus astringit comam.  
Nigro bidentes vellere, atque atrae boves  
Retro trahuntur: flamma prædatur dapes,  
Vinumque: trepidat igne ferali pecus.  
Vocat inde manes, teque qui manes regis,  
Et obsidentem claustra lethalis lacus:

I

Carmenque



Carmenque magicum volvit, & rapido minax  
Decantat ore quidquid aut placat leves,  
Aut cogit, umbras. Irrigat sanguis focos,  
Solidasque pecudes urit, & multo secum  
Saturat cruore; libat & niveum insuper  
Lactis liquorem, fundit & Bacchum manu  
Læva, canitque rursus, & terram intuens  
Graviore manes voce & attonita ciet.

*Soon as the venerable priest arrived,  
He stay'd not, but prepared the solemn rites:  
The gloomy forest spread a night around.  
Deep in the earth a trench he sunk, then snatch'd  
The burning brands, and heap'd them o're the graves.  
Clad in funereal robes he march'd along;  
With deadly yew his hoary locks he bound,  
And waved in awful pomp his magic wand.  
This done, black sheep and cows are backward dragg'd:  
The rising fire devours the offer'd meats,  
And in the flame the sacrifice expires.  
Next he invokes the Manes of the Dead,  
And him, who rules the dreary realms of night:  
Then sings the Magic Hymn, or to appease,  
Or force th' unwilling shades: of milk and wine  
Libations, last, he pours; then calls the ghosts  
With louder voice, and adjuration dire.*

Though these rites might be performed in any place, yet there were some places more particularly appropriated thereto, two of which were the most remarkable. The first was in Thesprotia, where Orpheus is said to have restored to life HEROD. in Terpsichore. his wife Euridice; and Periander, tyrant of Corinth, was affrighted by the apparition of his wife Melissa, whom he had murdered. The other was in Campania, at the lake Avernus, celebrated by Homer and Virgil, in their stories of Ulysses and Æneas.

NECTAR. As the poets call the food of the gods *Ambrosia*, so they call their drink *Nectar*. Ovid represents Jupiter drowning the cares of empire in this heavenly liquor.

—— Jovem memorant diffusum nectare curas  
Seposuisse graves, vacuaque agitata remissos  
Cum Junone jocos.

Metam. l. 3.  
v. 318.

*When Jove, disposed to lay aside the weight  
Of public empire, and the cares of state,  
As to his queen in Nectar-bowls he quaff'd, &c.* ADDISON.

Homer introduces Vulcan performing the office of cup-bearer, and filling out Nectar to the gods, but in so awkward a manner, that their godships cannot forbear laughing immoderately.

Ἀυτὰρ ὁ τοῖς ἄλλοισι θεῖς ἐνδέξια πᾶσιν  
Ῥιγκῶν γλυκὺ νέκταρ ἁπλῶς κρατῆρος ἀρύσων  
Ἄσπετος δ' ἄρ' ἐνώητο γέλως μάκαρσιν θεοῖσιν,  
Ὡς ἴδον Ἥφαιστον διὰ δώματι πομπιύοντα.

Il. i. v. 597.

*Then to the rest he filled; and, in his turn,  
Each to his lips applied the nectar'd urn.  
Vulcan with awkward grace his office plies,  
And unextinguish'd laughter fills the skies.*

MR POPE.



Vulcan, probably, designed to move laughter, by taking upon him the office of Hebe and Ganymede, with his awkward limping carriage. Hebe was properly cup-bearer to the gods.

Il. 4. v. 2.

————— μετὰ δὲ σπασί ποτνια Ἥβη  
Νέκταρ ἑωνοχόει·

*Immortal Hebe, fresh with bloom divine,  
The golden goblet crowns with purple wine.*

MR P O P E.

But this office was taken from poor Hebe, and given to Ganymede, a Trojan youth, whom Jupiter was in love with, and ravished under the shape of an eagle.

OVID Met.  
l. 10. v. 159.

————— percusso mendacibus aëre pennis,  
Abripit Iliadem, qui nunc quoque pocula miscet,  
Invitaque Jovi Nectar Junone ministrat.

*Down with his masquerading wings he flies,  
And bears the little Trojan to the skies;  
Where now, in robes of heav'nly purple drest,  
He serves the Nectar at th' Almighty's feast,  
To slighted Juno an unwelcome guest.*

}

C R O X A L.

Horace, complimenting Augustus on his deification, describes him as seated at the table of the gods, and drinking Nectar with them.

Od. 3. l. 3.  
v. 11.

Quos inter Augustus recumbens  
Purpureo bibit ore Nectar.

*With these Augustus, heav'nly guest,  
Sits down, and puts the Nectar round.*

C R E E C H.

CAVAZZI,  
Istor. descri-  
zione de Con-  
go, &c.

NEGOMBO, NEGOSCI, and NEPINDI. The names, which the African negroes of Congo, Angola, &c. give to three priests of their religion.

The *Negombo* is looked upon both as a priest and a prophet. He not only professes to foretel future events, but he ascribes to himself likewise an innate virtue of healing all manner of diseases. He is always sufficiently provided with a vast variety of medicaments, the virtues whereof are so deeply impressed on the minds of the Negroes, that the miscarriage of the *Negombo's* prescriptions is always imputed to the patient.

The priest, who assumes the title of *Negosci*, must always have eleven wives. Such as meditate revenge on their enemies apply to the *Negosci*, who cuts off some locks of their hair, and having bundled them up together throws them into the fire. In the mean time he pronounces some formal imprecations against the enemy particularly mentioned, and against his whole family.

The *Nepindi* styles himself master of the elements, and pretends to controul thunder, lightning, and storms. To manifest his power, he raises large heaps of earth contiguous to his habitation. After he has finished the usual sacrifices, and magical operations, a little animal, they say, creeps out from the foot of one of them, which raises itself by slow degrees, and at last takes its flight towards the heavens. Then thick clouds darken the skies, and thunder, lightning, and rain immediately ensue.

CRASSET,  
Ecclef. Hist.  
of Japan.

NEGORES. A religious sect of the Japanese, which derives its original from one *Cambadoxi*, a disciple of *Xaca*.

This *Cambadoxi* was a celebrated magician, and pretended to cast out devils. When he perceived himself near death, he ordered his disciples to convey him privately into a dark cavern, under pretence of reposing himself there without any interruption. Before his decease, he assured his disciples he should rise again, to confound all those who presumed to oppose his doctrine. His disciples pretend, he did not die, but that, being weary of the world, he caused himself to be shut up in that solitary cave, into which no person since that time has dared to enter. A considerable number of temples have been erected to the memory of *Cambadoxi*.



The sect of the *Negores* is divided into three classes. The first, which is not so numerous as the rest, apply themselves wholly to the worship of the gods, and the performance of religious ceremonies; the second, to all manner of military arts; and the last, to the making arms for the service of the public. Their manner of living is very whimsical and particular. All matters of consequence among them must be determined *nemine contradicente*, and if any one dissents from the rest, they usually come to blows, till he gives up his negative. They are so numerous, that in three or four hours time, by ringing a large bell, which may be heard at a very great distance, they can raise an army of thirty thousand men; upon which account the emperors are obliged, by considerable presents, to keep them attached to their interests. They are forbidden to kill any animal whatever; yet they make no scruple to cut one another's throats, in their quarrels, which are very frequent.

NEHALENNIA. A Pagan goddess, unknown till the fifth of January 1647, when an east wind blowing hard in a creek in Zealand, and driving the sea to the opposite coast, left naked the shore, where some ruins were perceived that had before been covered by the sea. The people repairing thither found amongst the rubbish altars, urns, vases, statues, and bas-reliefs of deities, and among the rest the goddess *Nehalennia*, with inscriptions declaring her name.

MONTF.  
Antiq. V. 2.  
P. 2. in fine.

F. Montfaucon has given us seven images of this goddess. In the first she is represented sitting, with a basket in her lap full of apples and fruit, and a dog at her right side. The dog and basket of fruit are seen in most of the other representations. In two or three of them is exhibited the god *Neptune* together with the goddess *Nehalennia*; which seems to intimate that she was invoked by sailors for a prosperous voyage.

The etymology of the name, as usual, is variously given; some deriving it from *νέα σελήνη* the *new moon*, others from *νεαλές* *lately taken*, and others from some Scythian or German word.

NEHEMIAH (THE BOOK OF.) A canonical book of the Old Testament. Nehemiah was born at Babylon during the captivity, and succeeded Ezra in the government of Judah and Jerusalem; whither he came with a commission from Artaxerxes Longimanus, authorizing him to repair and fortify the city in the same manner as it was before its destruction by the Babylonians.

Nehemiah was a Jew, and was promoted to the office of cup-bearer to the Persian king; and the opportunities he had of being daily in the king's presence, together with the favour of Esther the queen, procured him the privileges he obtained for building the city, and the settlement of his country. When he came to Jerusalem, he finished the rebuilding of the walls in fifty two days, and dedicated the gates of the city with great solemnity. Then he reformed some abuses, which had crept in among his countrymen, particularly the extortion of the usurers, by which the poor were so oppressed, as to be forced to sell their lands and children to support themselves and their families. Then he returned to Persia, and came back again with a new commission, by virtue of which he regulated every thing relating both to the state and religion of the Jews. The history of these transactions is the subject matter of this book of *Nehemiah*.

It is related in the second book of the *Maccabees*, that Nehemiah sent to search for the holy fire, which before the captivity the priests had hid in a dry and deep pit; and that not finding any fire there, but only a thick and muddy water, he sprinkled it upon the altar; whereupon the wood on the altar, which had been sprinkled with this water, took fire, as soon as the sun began to appear: which miracle coming to the knowledge of the king of Persia, he caused the place, where the fire had been hid, to be encompassed with walls, and granted great privileges to the priests.

Nehemiah died at Jerusalem, having governed the people of Judah for about thirty years.

There are some things in this book, which could not possibly be written by Nehemiah himself. For example, memorials are quoted, wherein were registered the names of the priests in the time of Jonathan the son of Eliashib, and even to



to the times of the high-priest Jaddus, who met Alexander the Great. These therefore must have been added afterwards.

### NEMEAN GAMES. *See GAMES.*

NEMESIS. A goddess of Pagan antiquity, whose office it was, to inspect the actions of men, to punish the wicked, and reward the good. Hence Catullus:

Epig. 48.  
v. 19.

———— cave —————  
Ne pœnas Nemesis reponat ———  
Est vehemens dea ; lædere hanc caveto.

*Take heed lest Nemesis punish you : she is a vehement goddess ; therefore take care not to offend her.*

The word *Nemesis* is of Greek original, nor was there any Latin word that expressed it. Therefore the Latin poets usually styled this goddess *Rhamnusia*, from a famous statue of Nemesis at *Rhamnus*, a town of Attica. Hence Ovid.

Trist. 1. 5.  
eleg. 8. v. 9.

Exiget ah dignas ultrix Rhamnusia pœnas.

*The wrongs I feel Rhamnusia shall avenge.*

Nemesis was said to be the daughter of *Oceanus* and *Nox*. She was represented with wings, to denote the celerity with which she followed men to observe their actions.

Pausanias relates, that the Persians, before the battle of Marathon, having prepared marble in order to erect trophies of victory, and being defeated by the Greeks, the latter made use of the very same marble to erect a monument to the goddess *Nemesis*.

The Romans worshipped this goddess, and placed her statue in the Capitol, but gave her no name in their language. When they went to war, they sacrificed to her ; and when they returned victorious, they rendered her thanks for the revenge she had taken of their enemies.

*Nemesis* is plainly *Divine Vengeance*, or the eternal justice of God, which severely punishes the wicked actions of men.

SUIDAS.

Electra,  
v. 793.

The Greeks observed a festival in memory of the dead, called *Nemeseia*, from the goddess *Nemesis*, who was thought to defend the relics and memories of deceased persons from injuries. Hence, in Sophocles, when Clytæmnestra insults over the ashes of her son Orestes, Electra thus invokes *Nemesis* :

Ἄλλε, Νέμεσις, τῷ θανόντος ἀρτίως.

*Hear, Nemesis, avenger of the dead.*

Some cities worshipped more than one *Nemesis*, particularly Smyrna ; concerning which Pausanias relates, that ‘ Alexander, the son of Philip, after hunting on mount Pagus, came to the temple of the *Nemesis*, and slept by it under a Platane tree, near a fountain ; and the *Nemesis* appeared to him in his sleep, and directed him to build a city.’ This city was Smyrna.

MOULT.  
Antiq. in  
Suppl. T. 2.  
B. 2.

SPON, Miscel.  
p. 348.

NEOCORI. [*Gr.*] Sacred officers, among the ancient Greeks, whose employment it was (according to Hesychius) to *sweep* the temples, but (according to Suidas) to *adorn* them. Perhaps the *Neocori* had originally both these offices : but in process of time this employ became very considerable ; for we find some *Neocori* who were ἀρχιερεῖς, chief-priests ; ἀγορόθεται, distributors of the rewards at the public games ; and principal magistrates of the cities. Such was Aulus Clodius Herennianus, who had held in Pergamus the principal employs, as General of the militia, and other posts.

The office of the *Neocori* was to take care of adorning the temples, and preserving the utensils, and offerings that were made ; to instruct strangers in the worship



worship of the god, to whom the temple was built; and to take care of the celebration of the feasts. It was likewise the business of the *Neocori* to sprinkle with lustral water those who entered into the temples. Concerning this latter office, Theodoret relates, that ‘ the Emperor Julian entering into the temple of <sup>Hist. 1. 3.</sup> the public Genius at Antioch, the *Neocori*, who stood on each side of the gate of <sup>c. 16.</sup> the temple, threw lustral water on all that entered; whereupon Valentinian (afterwards Emperor) who was a Christian, and who, as captain of the guard, walked before Julian, perceiving that a drop of water had fallen on his clothes, struck one of the *Neocori*, saying he had daubed him instead of purifying him. The Emperor Julian was so provoked at this open contempt of his religion, that he immediately banished Valentinian’.

Cities thought it an honour to have the title of *Neocorus*. Thus we read, in the *Acts of the Apostles*, that the city of Ephesus was *Neocora* of the great goddess Diana; *Νεωκορον Ἔφεσος*. Ephesus had this prerogative above other cities; though some of them (as Smyrna and Pergamus) disputed the primacy with her. We meet with medals of cities, whose inscriptions import, that they had been, *δις, τρις, τετρακίς νεωκορον*, twice, thrice, or four times *Neocorus*. Ephesus, for instance, having been made *Neocora* under Nero, bore that title in his reign; and having that honour given her under Adrian, styled herself twice *Neocora* under that emperor; and being again made *Neocora* under Caracalla, she then intitled herself thrice *Neocora*.

There were colleges of the *Neocori*, as an inscription in Gruter informs us, where Marcus Aurelius Asclepiades Hermodorus is styled *ὁ πρεσβύτατος τῶν νεωκορον τῆς μεγάλης Σεραπίδος*; the most antient of the *Neocori* of the Great *Scrapis*; which seems to denote a community, where a kind of superiority was observed, as in colleges.

Emperors had their *Neocori*, when, through flattery, they were raised to the rank of gods, and temples were erected to their honour.

**NEOMENIA, or NOUMENIA.** [Gr.] A festival of the antient *Greeks*, <sup>HEROD. 1. 8. HESYCHIUS, EUSTATHIUS &c.</sup> at the beginning of every Lunar month, which was (as the name imports) observed upon the day of the *New Moon*, in honour of all the gods, but especially Apollo, who was called *Νεομήνιος*, because the Sun is the first author of all light, and whatever distinction of times and seasons may be taken from other planets, yet they are all owing to him, as the original and fountain of those borrowed rays, by which they shine.

This festival was observed with games and public entertainments, made by the richer sort, to whose tables the poor flocked in great numbers. The Athenians at these times offered solemn prayers and sacrifices, for the prosperity of their country during the ensuing month, in Erechtheus’s temple in the Acropolis, which was kept by a dragon, to which they gave a cake made of honey.

The *Jews* had their *Neomenia*, or feast of the New-moon, on which peculiar <sup>Nam. xxviii. 11, 12.</sup> sacrifices were appointed. They made on this day a sort of family-entertainment and rejoycing. Thus David tells Jonathan: *Behold to-morrow is the New-moon, and I should not fail to sit with the king at meat, &c.* And Saul, we find, took it amiss, that he did not attend. The most celebrated *Neomenia* of all others was that at the beginning of the civil year, or first day of the month *Tisri*. No servile labour was performed on this day; and they offered particular burnt-sacrifices, and sounded the trumpets of the temple. <sup>1 Sam. xx. 5.</sup>

The modern *Jews* keep the *Neomenia* only as a feast of devotion, which any one may observe, or not, as he pleases. They think it rather belongs to the women than to the men. In the prayers of the synagogue, they read from *Pf.* cxliii to cxviii. They bring forth the roll of the Law, and read therein to four persons. They call to remembrance the sacrifice that used to be offered on this day in the temple. <sup>BOXTORF Synag. Jud. c. 17.</sup> See the *MOON*.

**NEOPHYTES.** So the antient Christians called the new converts, or heathens who had newly embraced the faith. The word is of Greek original, and signifies *New Plants*, such persons being considered as regenerated, or born anew, by baptism.



The term *Neophytes* has been used for new priests, or those first admitted into orders, and sometimes for the *Novices* in monasteries. It is still applied to the converts, which the Missionaries make among the Infidels.

ERASM. in  
Chiliad.

NEPHALIA. [Gr.] Feasts and sacrifices of the antient Greeks, so called from *νηφάλιος* *jöber*, because at that time they did not offer wine, but some smaller liquor, as mead.

The Athenians offered this kind of sacrifice to the Sun and Moon, to Memory, to the Nymphs, to Aurora, and to Venus; and upon this occasion they burned all sorts of woods, excepting the vine, the fig-tree, and the mulberry-tree, because these trees were looked upon as the symbols of drunkenness.

HOTTING.  
Hist. Orient.  
p. 295.

NEPHES OGLI. This word signifies, among the Turks, *Son of the Holy Spirit*, and is given to certain persons, who are supposed to be born after an extraordinary manner, I mean, of a mother that is a virgin.

We are told, there are Turkish young women, who live in certain retired places, where they never see a man. They go but seldom to the mosques; and when they come thither, they stay there from nine till twelve at night, and accompany their prayers with so many distortions of body, and cries, that their strength is quite exhausted, and they often fall on the ground in a swoon. If from that time they find themselves with child, they pretend it is by the favour of the holy Spirit; and for this reason the children they bring forth are called *Nephes Ogli*.

The *Nephes Ogli*, thus miraculously born, are looked upon as persons, who have the gift of miracles. A monk, who lived a long time in Turkey, affirms that there has always been two or three of these *Nephes Ogli* in the city of Bruscia in Bithynia, and that their hair, or pieces of their garments, cure all sorts of diseases.

NEPTUNE. The Pagan god of the sea. He was the brother of Jupiter and Pluto. The fable says, these three deities shared the government of the universe between them. Jupiter had Heaven, Neptune the Sea, and Pluto Hell. Thus Lucan :

Lib. 4. v.  
110.

————— forte secunda  
Æquorei rector ——— Neptune, tridentis.

*Neptune, to whom the Fates by lot decree  
Inferior rule, the empire of the sea.*

Under this character he is introduced by Virgil, calming the sea, which Æolus had worked up into a storm. The description is very beautiful, and deserves to be set down.

Æn. 1. 1. v.  
142.

Sic ait, & dicto citius tumida æquora placat,  
Collectasque fugat nubes, solemque reducit ———  
Ac, veluti magno in populo cum sæpe coorta est  
Seditio, sævitque animis ignobile vulgus;  
Jamque faces & saxa volant; furor arma ministrat:  
Tum pietate gravem ac meritis si forte virum quem  
Conspexere, silent, arrectisque auribus astant:  
Ille regit dictis animos, & pectora mulcet.  
Sic cunctus pelagi cecidit fragor, æquora postquam  
Prospiciens genitor, cæloque invecus aperto  
Flectit equos, curruque volans dat lora secundo.

*He spoke, and while he spoke he smooth'd the sea,  
Dispell'd the darkness, and restored the day ———  
As when in tumults rise th' ignoble croud,  
Mad are their motions, and their tongues are loud;*

*And*



*And stones and brands in rattling volleys fly,  
And all the rustic arms that fury can supply :  
If then some grave and pious man appear,  
They hush their noise, and lend a listening ear ;  
He sooths with sober words their angry mood,  
And quenches their innate desire of blood :  
So when the father of the flood appears,  
And o'er the seas his sovereign trident rears,  
Their fury falls : He skims the liquid plains  
High on his chariot, and with loosen'd reins  
Majestic moves along, and awful peace maintains.*

} DRYDEN.

Homer had led the way in the following sublime description of this deity, and his equipage.

Αὐτίκα δ' ἐξ ὄρεος κατεβήσατο παιπαλόεντος,  
Κραιπνὰ ποσὶ περιβὰς, τρέμε δ' ἄρ' αὖ μακρὰ καὶ ὕλη  
Προσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἱόντος.  
Τεῖς μὲν ὀρέζατ' ἰών, τὸ δὲ τέτρατον ἵκετο τέμνωρ  
Αἰγῆς, ἐνθα δέ οἱ κλυτὰ δώματα βένθεσι λίμνης,  
Χρύσεα, μαρμαίροντα τεύχεσσι, αἰεὶ αἰεὶ  
Ἐνθ' ἐλθὼν, ὑπ' ὀχεσφι πτύσκετο χαλκὸς ἵππω  
Ὠκυπέτα, χρυσέοισιν ἐθείρησιν ἠμύωντε.  
Χρυσὸν δ' αὐτὸς ἔδωκε περὶ χροῖ γέντο δ' ἱμάσθλην  
Χρυσείην εὐτυκτον, ἐξ δ' ἐπιβήσατο δίφρου·  
Βῆ δ' ἐλάαν ἐπὶ κύματ', ἄταλλε δὲ κήτε' ὑπ' αὐτῷ  
Πάντοθεν ἐκ κυθμῶν, ἐδ' ἠγνοίησεν ἄνακτα.  
Γηθοσύνη δὲ θάλασσα δίψατο· τοὶ δ' ἐπέτρυντο  
Ῥίμφα μαλ', ἐδ' ὑπένερχε διζίνετο χάλκεος ἄρ' αὖ.

Il. l. 13.  
v. 17.

*With grief and fury stung,  
Prone down the rocky steep he rush'd along ;  
Fierce as he pass'd, the lofty mountains nod,  
The forests shake, earth trembled as he trod,  
And felt the footsteps of th' immortal god.  
From realm to realm three ample strides he took,  
And, at the fourth, the distant Ægæ shook.  
Far in the bay his shining palace stands,  
Eternal frame ! not rais'd by mortal hands.  
This having reach'd, his brass-hoof'd steeds he reins,  
Fleet as the winds, and deck'd with golden manes.  
Refulgent arms his mighty limbs infold,  
Immortal arms ! of adamant and gold.  
He mounts the car, the golden scourge applies,  
He sits superior, and the chariot flies :  
His whirling wheels the glassy surface sweep ;  
Th' enormous monsters rolling o'er the deep  
Gambol around him in the watry way ;  
And heavy whales in awkward measures play.  
The sea subsiding spreads a level plain,  
Exults, and owns the monarch of the main ;  
The parting waves before his coursers fly ;  
The wond'ring waters leave the axle dry.*

} MR POPE.

Neptune (according to the fable) was the son of Saturn and Rhea. He had a wife, named *Amphitrite*, with whom he was a long time in love, but could find no means to obtain her, till he sent the dolphin to intercede for him. This fish had the desired success, and, as an acknowledgment, was placed by Neptune amongst the stars.

The Greeks made *Neptune* to be the creator of the horse. For, in a dispute with *Minerva*, in the court of the *Areopagus*, who should give the name to *Cecropia* (afterwards called *Athens* from *Minerva*) that goddess having made an olive-tree spring



spring up suddenly, Neptune struck the earth with his trident, and immediately there issued forth a horse. Hence Virgil ;

Georg. l. i.  
v. 12.

————— Tuque O, cui prima frementem  
Fudit equum magno tellus percussa tridenti,  
Neptune.

*And thou, whose trident struck the teeming earth,  
And made a passage for the courser's birth.*

DRYDEN.

He is said to have found out the art of managing horses, and putting two or four of them together in one chariot ; and therefore Mithridates threw chariots drawn by four horses into the sea in honour of Neptune. The horse-races among the Romans, performed in the Circus, were for the same reason instituted in honour of this god.

Neptune, being engaged with several other gods in a conspiracy against Jupiter, was forced to fly with Apollo to Laomedon king of Troy ; where the former built the walls of that city, whilst the latter kept that monarch's herds. At the end of the year, Laomedon refused to pay them the wages they had agreed for : whereupon Neptune took a signal vengeance on the king. Neptune (in Homer) mentions this event.

Il. l. 21. v.  
441.

————— ἐδὲ νῦ τῶν πῆρ  
Μέμνηται ὅσσ' ἀπόθρονον καὶ Ἰλίου ἄμφι,  
Μῆνοι νῶϊ Θεῶν, ὅτ' ἀγένορε Λαομέδοντι  
Πατρὶ Διὸς ἐλθόντες διπτεύσαμεν εἰς ἐνιαυτὸν  
Μισθῶ ἐπὶ ῥητῶ, ὃ δὲ σημαίναν ἐπέτελλεν ;  
Ἦτοι ἐγὼ Τρώεσσι πόλιν καὶ τεῖχος ἔδειμα  
Εὐρύ τε καὶ μέλα καλόν, ἵν' ἄρρηκτο πόλις εἴη·  
φρίσσε, σὺ δ' εἰλ. πτοδας ἑλίκας βῆς βεηρολέσσκες  
Ἰδης ἐν κνημοῖσι πολυπτύχε ὕληέσσης.  
Ἀλλ' ὅτε δὴ μισθοῖο τέλει πολυγυθῆες ὦρεαι  
Ἐξέφερον, τότε νῶϊ βιήπατο μισθὸν ἅπαντα  
Λαομέδων ἐκπαγλῶ, ἀπειλήσας δ' ἀπέπεμπε.

*Hast thou forgot, how, at the monarch's prayer,  
We shar'd the lengthen'd labours of a year ?  
Troy walls I rais'd ( for such was Jove's commands )  
And yon proud bulwarks grew beneath my hands.  
Thy task it was to feed the bellowing droves,  
Along fair Ida's vales and pendent groves.  
But when the circling seasons in their train  
Brought back the grateful day that crown'd our pain,  
With menace stern the fraudulent king defy'd  
Our latent godhead, and the prize deny'd.*

MR POPE.

The vengeance Neptune took on Laomedon was, the sending a prodigious whale, which spouted such a flood of waters as almost drowned the whole country.

MONTEF. An-  
tiqu. V. l. B. 2.

Neptune, in a great many monuments, is represented naked, with a beard, and holding a trident in his hand. Sometimes the dolphin is pictured with him. At other times he holds the flag of a ship in his right hand, and a trident in his left. We meet with the same god frequently represented in a chariot, on the sea, drawn by sea-horses.

Neptune had several temples at Rome, one of which was in the Circus Flaminus, whose *Aedituus* (Sexton) was Abascantus, a freed-man of Augustus. Strabo mentions a temple of Neptune in the isle of Tenos, remarkable for its large halls, in which a vast concourse of people assembled, to celebrate the *Possidonia*, or feasts of Neptune. Suidas says, there was a temple of this god on the promontory of *Tienarium*, which was an inviolable asylum to all that fled thither for refuge.



The Bull was peculiarly sacred to Neptune. Hence Virgil;

————— meritos aris maſtavit honores,  
Taurum Neptuno, &c.

Æn. l. 3. v.  
118.

————— the ſacrifices laid  
On ſmoking altars to the gods he paid;  
A bull, to Neptune an oblation due, &c.

DRYDEN.

The reaſon ſeems to have been, becauſe, in a conteſt with Minerva and Vulcan, which of them was the beſt artificer, Minerva made a houſe, Vulcan a man, and Neptune a bull.

Neptune was worſhipped at Rome under the name of *Conſus*, (the god of *Counſel*) and conſulted upon all occaſions, which required deliberation and counſel. He was likewiſe ſtyled *Neptunus equeſtris* (the *Equeſtrian Neptune*) becauſe he had produced the horſe; and in regard to this generous beaſt, a ceſſation from labour was granted to all animals, and they were crowned with flowers, during the feſtival of Equeſtrian Neptune. The *Ludi Circenſes*, or *Great Roman Games*, were conſecrated to this god, and conſiſted chiefly of chariot and horſe-races.

The learned, who pretend to diſcover the gods of Paganism in the Patriarchs and great men of ſcripture-ſtory, tell us, that *Neptune* is *Japhet*; making Saturn and his three ſons Jupiter, Neptune, and Pluto, to be Noah and his three ſons, Shem, Ham, and Japhet. They obſerve, that, in the partition of the earth between the three ſons of Noah, Japhet's lot was the iſlands, peninſula's, and countries beyond the ſeas; which agrees with the fable of the diviſion of the world between the three ſons of Saturn, in which, as Laſtantiuſ remarks, *Neptuno maritima omnia cum inſulis obvenierunt*, Neptune had all the maritime parts and the iſlands.

BOCHART,  
in Phaleg.  
l. 1.

De falſa re-  
lig. l. 1. c. 111.

**NEQUITI.** The name of a ſect of Negroes at Congo, in Africa, who celebrate their myſteries in dark and retired places. Such as are inclined to be members of this religious ſociety, are obliged to walk to and fro on a rope, till, by virtue of ſome enchantment, or the artifice of ſome member, or rather through their own giddineſs, they fall down. Then they enter into an extatic fit, and are carried into the public aſſembly. When they come to themſelves, they take an oath never to forſake the fraternity. Such as violate this engagement are ſacrificed to their tutelary gods.

CAVAZZI,  
Iſtor. deſcri-  
zione de Con-  
go, &c.

**NEREIDS.** Sea nymphs (according to the Pagan Theology) daughters of *Nereus* and *Doris*. Heſiod reckons up fifty of them. Homer gives us a liſt and deſcription of thirty-three *Nereids*, as follows:

Ἐνθ' ἄρ' ἔλω Γλαύκη τε, Θάλεια τε, Κυμοδόκη τε,  
Νησάη, Σπείώ τε, Θόη θ', Ἀλίη τε βρωῶπις,  
Κυμοθόη τε, καὶ Ἀκταίη, καὶ Λιμνώρεια,  
καὶ Μελίτη, καὶ Ἰαίρεα, καὶ Ἀμφιθόη, καὶ Ἀγανή,  
Δωτώ τε, Πρωτώ τε, Φέρκοπι τε, Δυναμένη τε,  
Δεξαμένη τε, καὶ Ἀμφινόμη, καὶ Καλλιάνειρα,  
Δωρίς, καὶ Πανόπη, καὶ ἀγακλειστή Γαλάτεια,  
Νημερτίς τε, καὶ Ἀψευδής, καὶ Καλλιάνασα.  
Ἐνθα δ' ἔλω Κλυμένη, Ἰάνειρα τε, καὶ Ἰανάασα,  
Μαίρεα, καὶ Ωρεΐθυια, εὐπλόκημος τ' Ἀμάθεια.  
Ἄλλαι θ' αἱ κατὰ βένθοις ἄλός Νηρηίδες ἦσαν.

Il. l. 18. v.  
39.

*Thalia, Glauce (every wat'ry name)  
Nesæa mild, and silver Spio came:  
Cymothoë and Cymodoce were nigh,  
And the blue languish of soft Halia's eye.  
Their locks Aëtæa and Limnoria rear;  
Then Proto, Doris, Panope, appear.  
Thoa, Pherusa, Doto, Melita,  
Agave gentle, and Amphithoë gay:*

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T t

Next



*Next Callianira, Callianassa show  
 Their sister looks; Dexamene the slow,  
 And swift Dynamene, now cut the tides :  
 Iæra now the verdant wave divides :  
 Nemertes, with Apseudes, lifts the head ;  
 Bright Galatea quits her pearly bed :  
 These Orythia, Clymene, attend ;  
 Mæra, Amphinome, the train extend ;  
 And black Janira, and Janassa fair,  
 And Amatheia with her amber hair.  
 All these, and all that deep in ocean held  
 Their sacred seats, the glimm'ring grotto fill'd.*

MR P O P E.

Virgil's list of the *Nereids* is shorter, but diversified with pretty circumstances.

Georg. l. 4.  
v. 336.

*Drymoque, Xanthoque, Ligeaque, Phyllodoceque,  
 Cæsariem effusæ nitidam per candida colla :  
 Nesæ, Spioque, Thaliaque, Cymodoceque,  
 Cydippeque, & flava Lycorias; altera virgo,  
 Altera tum primos Lucinæ experta labores ;  
 Clioque, & Beroe soror, Oceanitides ambæ ;  
 Atque Ephyre, atque Opis, & Asia Deïopea ;  
 Et tandem positis velox Arethusa sagittis.*

*Spio, with Drymo brown, and Xantho fair ;  
 Phyllodoce with long dishevell'd hair :  
 Cydippe, with Lycorias; one a maid,  
 And one that once had called Lucina's aid.  
 Clio and Beroë, from one father both,  
 Both girt with gold, and clad in particolour'd cloth.  
 Opis the meek, Deiopeia proud ;  
 Nisæa lofty, with Ligæa loud ;  
 Thalia joyous, Ephyre the sad,  
 And Arethusa, once Diana's maid,  
 And now, her quiver left, to love betray'd.*

} D R Y D E N.

The *Nereids* were esteemed very handsome; insomuch that Cassiope, the wife of Cepheus, king of Ethiopia, having triumphed over all the beauties of her age, and daring to vie with the *Nereids*, they were so enraged, that they sent a prodigious sea-monster into the country; and, to appease them, she was commanded by the oracle to expose her daughter Andromeda, bound to a rock, to be devoured by the monster.

OVID. Met.  
l. 4. v. 669.

----- Immeritam maternæ pendere linguæ  
 Andromedam pænas injustus jufferat Ammon.

*Andromeda was there, doomed to atone  
 By her own ruin follies not her own.*

E U S D E N.

But Perseus deliver'd Andromeda, by killing the monster, and procured Cassiope to be taken into heaven.

In antient monuments, the *Nereids* are represented riding in the sea upon tritons, or upon sea-horses. They are pictured, sometimes with an entire human form, and sometimes with the tail of a fish.

*Desinit in piscem mulier formosa superne.*

See the following article.



**NEREUS.** One of the marine deities, or gods of the sea, according to the Pagan Theology. He was said to be the son of Oceanus and Tethys. Like Neptune, he was armed with a trident.

----- fœvitque tridenti  
Spumeus, atque imo Nereus ciet æquora fundo.

VIRG. *Æn.*  
l. 2. v. 418.

*Then Nereus strikes the deep; the billows rise,  
And, mix'd with ooze and sand, pollute the skies.*

DRYDEN.

He was looked upon as a prophet. Hence Horace makes him stop the ship, in which Paris was carrying away Helen, and prophecy to him the downfall of Troy.

Pastor cum traheret per freta navibus  
Idæis Helenam perfidus hospitam;  
Ingrato celeres obruit otio  
Ventos, ut caneret fera  
Nereus fata, &c.

Od. 15. lib. 1.

*When faithless Paris stole away,  
And carried Helen thro' the sea,  
Then Nereus still'd the wind:  
He quieted the angry seas,  
And lull'd the billows into ease;  
Ease to the lover's haste unkind:*

*Whilst thus he sang, &c.*

CREECH.

When Hercules was ordered to fetch the golden apples of the Hesperides, he went to the nymphs inhabiting the grotto's of Eridanus, to know where he might find them. The nymphs sent him to Nereus, who changed himself from one form to another; but was held so fast by Hercules, till he returned to his former shape, that he was obliged to tell him what he enquired for.

Nereus had, by his sister Doris, fifty daughters, called *Nereids*, who used to play and dance in the sea, about the chariot of Neptune. See the foregoing article.

**NERGAL.** An idol of the antient Samaritans, represented under the figure of a *cock*, which was the symbol of the sun. This idolatry was originally introduced among the Samaritans by the *Cuthæans*, a people of Persia, who worshipped the sun and fire.

Nergal, in the Samaritan language, signifies a *Cock*.

**NESSA** [*Arab.*] The name of a month, which the antient Arabians intercalated every three years, before the time of Mohammedism. This word properly signifies, gilded meadows, retrocession, or retrogradation, the same that we call Intercalation.

D' HERBELLOT, *Bibl. Orient.*

Mohammed has expressly, in the Koran, forbidden the use of this intercalary month, on account of the many superstitions practised by the Arabians in it: by which means the Arabian year became purely Lunar, that is, consisting of three hundred and fifty-four days; the *Nessa* of the Arabians having been introduced to bring the Lunar year, every third year, to a conformity with the Solar; as is practised in the Julian Calendar by means of the epacts.

**NESTORIANS.** Christian sectaries in the Vth century; followers of Nestorius, bishop and patriarch of Constantinople; who, about the year 429, taught, that there were two persons in Jesus Christ, the divine and the human, which were united, not hypostatically or substantially, but in a mystical and moral manner: whence he concluded, that Mary was the *mother of Christ*, and not the *mother of God*. The council of Ephesus, in 431, condemned and deposed Nestorius;

AUGUST.  
Hæres. 89.  
BARON. an.  
428.  
MAIMBOURG, *Hist. du Schisme des Grecs.*



rius; and the Emperor Theodosius confirmed the decree of the council, and banished this bishop to a monastery.

The sect of the *Nestorians* multiplied prodigiously, after the death of their leader, especially in the eastern and northern countries, the emperors not being able to pursue them beyond the bounds of their empire. The Saracens, or Mohammedans, having soon after invaded and over-run all Asia and Africa, the Nestorians, and other Christian sects, by the favour and toleration of the Mohammedan princes, spread greatly. They still subsist in the east, and have their patriarch at Mosul (the antient Seleucia) at Caramit, and elsewhere; though the modern Nestorians differ in many points from their predecessors, as appears by their confessions.

Those Christians, who at this day are called *Nestorians* and *Chaldeans*, are very numerous, and are spread over Mesopotamia, and along the rivers Tigris and Euphrates. They are even got into the Indies, and into Tartary and China. Those of India settled there under a Nestorian priest, called John, who, in the year 1145, got himself declared king at Indostan, and grew very famous under the name of *Prefter John*; which title remained to his successors a long time after.

The Nestorian Christians, though they speak the language of their respective countries, yet officiate only in the Chaldee or Syriac tongue. Many learned men question whether they are indeed tainted with the Nestorian heresy, they having by several confessions of their faith, and other public acts, cleared themselves from that imputation. These writers think the Nestorians agree in the main with the Latin church, concerning the incarnation of Jesus Christ, &c. though they express themselves in somewhat different terms. Those of Diarbek are professed Roman Catholics.

**NESTORIAN MONKS.** The Religious among the Nestorian Christians. *See the preceeding article.*

Hist. des Ord.  
Rel.T. i. c. 6.

These Religious call themselves of the order of St Anthony, though they do not follow his rule. They have a great number of monasteries; but the most part of them are deserted, especially those upon the river Tigris: the rest have but few Religious in them, excepting that of Hormon, which is the most considerable, and in which there are about fifty Monks. This monastery is the residence of the patriarchs, and takes its name from Hormisdas, one of the Nestorian saints. There are some other monasteries in Persia, the most considerable of which is that near Tauris. They have about twenty double convents, that is, both for Monks and Nuns, who have separate habitations, though but one common church. Whilst the Monks are employed in bodily labour, the Nuns prepare their victuals.

The Religious Nestorians eat no flesh-meat, butter, nor milk; and during their Lents they eat no fish, nor drink wine. These Lents are six in number; *viz.* the Grand Lent of the universal Church; that of the Apostles, which begins fifteen days before the festival of St Peter; that of the Assumption of our Lady, and that of the Exaltation of the holy cross, each of fifteen days; that of Elias or the Ninevites, which lasts eight days; and that of our Lord's Nativity, which continues twenty-five days.

The Nestorian Monks are habited in a black gown tied with a leathern girdle. They wear, instead of a capuche, a blue turban. The Nuns are habited much after the same manner, excepting that they tie a kind of black veil about their heads, and under their chins. They must be forty years old, before they take the monastic habit. If a Religious desires to quit his convent and marry, he asks leave of the Bashaw, and the bishop is obliged to consent to it, for fear he should turn Turk.

**NETHINIMS.** Among the Jews, were the lowest order of officers, attending on the business of the Temple. They were employed in the meanest and most laborious services, such as the carrying wood and water thither. At first the Gibconites were appointed to this office; and afterwards the Canaanites, who had surrendered themselves, and whose lives had been spared.

Josh. ix. 27.  
Ezra viii. 20.  
1 Kings ix.  
20, 21.



The *Nethinims* were carried away captive with the tribe of Judah; and there were great numbers of them about the coasts of the Caspian sea, from whence Ezra brought some of them back. At their return from the captivity, they dwelt in the cities appointed for them. The number of those, who returned, was too small for the office imposed on them; and therefore the festival called *Xylophoria* was instituted, on which the people carried wood to the temple with great ceremony, to keep up the fire of the altar of burnt-sacrifices.

JOSEPH. de  
Bello Jud.  
l. 2. c. 17.

**NIBHAZ.** An idol, or false god, of the *Avites*, mentioned 2 *Kings*, xvii. 31. *Every nation made them gods, &c. The men of Babylon made Succoth-Benoth — And the Avites made Nibhaz, &c.*

The Rabbins pretend, that *Nibhaz* had the shape of a dog, much like the *Anubis* of the Egyptians: and indeed *nabac* in the Hebrew signifies to *bark*.

**NICENE CREED.** A formulary of Christian Faith, so called, because it is a paraphrase of that Creed, which was made at the first general council of Nice. This latter was drawn up by the second general council of Constantinople, *A. D.* 381; and therefore might be more properly styled the *Constantinopolitan Creed*.

It more largely condemns all heresies than the *Apostles Creed*; for which reason the third council of Toledo ordered it to be recited by the people before the Sacrament, to shew that they are free from heresy, and in strict union with the Catholic Church. See **CREED**.

can. 2.

**NICODEMUS'S GOSPEL.** A spurious Gospel, ascribed to that Nicodemus, who paid a visit to our Saviour by night. It is still extant, and the title imports, that it was found in the reign of Theodosius; but it is probable it is more modern. It is full of fables concerning the Passion and Resurrection of Jesus Christ. For instance; Pilate sends a messenger to him: the messenger, and all the soldiers that are with him, fall down and worship him, and the standards bow down to him twice. Jesus Christ answers Pilate's question, *What is truth?* and the like.

DU PIN, Ca-  
non of Scrip-  
ture, T. 2.  
c. 6.

The author of this Gospel describes the resurrection of our Saviour with a great many additional circumstances. He makes the dead, who were raised at his crucifixion, hold ridiculous dialogues with one another. He introduces the devil reasoning upon Jesus Christ's descent into hell. He feigns, that, after the resurrection, Pilate, having ordered the Jewish books to be brought to him, was convinced, that Jesus Christ was the Messiah. With many other stories of the like nature.

**NICOLAITES.** Christian Heretics, who assumed this name from Nicolas of Antioch; who, being a Gentile by birth, first embraced Judaism, and afterwards Christianity. His zeal and devotion recommended him to the church of Jerusalem, by whom he was chosen one of the seven first deacons.

TILLEM.  
Hist. Eccles.  
T. 2. art.  
Nicolaïtes.  
Acts vi. v. 5.

The antients relate the history of this Nicolas very differently. St Epiphanius and others tell us, that having a very beautiful wife, he left her, in order to dedicate himself wholly to a religious life: but not being able to persevere in a state of continency, he took her again. The desire of covering his shame put him upon inventing several pretences, and advancing principles quite contrary to the rules of truth and purity. And this (says that author) gave birth to the sects of the Gnostics, *Nicolaïtes*, &c. all of whom gave a loose to their passions, and pretended to justify the worst of crimes.

EPIPH.  
Hæres. 25.  
c. 1, 2.

Clemens Alexandrinus, on the contrary, expresses a great deal of esteem for Nicolas; and relates, that the apostles having reproached him with being too jealous of his wife, he sent for her before them all, and gave any one leave to marry her that pleased. This action, which (Clement says) was only a proof that he was perfectly exempt from passion, gave others a handle to abandon themselves to all sorts of debaucheries under the authority of his name. Eusebius, Theodoret, and St Augustin, agree with Clemens Alexandrinus, and believe, that Nicolas was rather the occasion, than the author, of the infamous practices of those, who assumed his name.

Stromat. 3.

However it be as to Nicolas himself, the *Nicolaïtes* are expressly condemned by the Spirit of God himself. *This thou hast, that thou hatest the deeds of the Nicolaïtans, which I also hate.* And indeed their opinions and actions were highly extravagant

Apo. ii. 6.



AUGUST.  
Har. 5.

extravagant and criminal. They allowed a community of wives: they made no difference between ordinary meats and those offered to idols: they told I know not what fables of the creation and disposition of the world, intermixing certain barbarous names of angels and princes, to terrify their hearers. They subsisted but a short time, according to Eusebius. Tertullian says, they only changed their name, and that their heresies passed into the sect of the *Cainites*. See **CAINITES**.

**St NICOLAS's DAY.** A festival of the Romish Church, observed on the sixth of December.

This Saint is invoked in dangers, especially at sea. The Legend informs us, that certain mariners, being in great danger by a sudden storm that arose at sea, began to cry out, 'O Nicolas, servant of God! if those things be true which we have heard concerning thee, now succour us; that being delivered from this danger, we may render thanks to God and thee.' While they were speaking, one appeared, and said to them, *Behold, I am here, for ye called me*; and immediately began to help them in ordering their sails, cables, and other tackling. Presently after, the storm ceased, and the sea was calm. The mariners, when they came to shore, enquired where Nicolas was; and being informed he was in the church, they went into it; where they knew him immediately, though they had never seen him before; and falling prostrate at his feet, they thanked him, and related in what manner he had delivered them from impending death.

**NIDDUI** [*Hebr.*] In English, *separated*. Among the Hebrews, it was the lesser sort of *Excommunication*.

The person, who had incurred this punishment, was to withdraw himself from his relations at least the distance of four cubits. It commonly continued a month, but might be prolonged to sixty or even ninety days. If within this term the excommunicated person did not give satisfaction, he fell under the *Cherem*, which was the second sort of Excommunication, and thence under the third called *Scham-matha*, the most terrible of all. See **EXCOMMUNICATION**.

**NIGHT.** In Latin, *Nox*. The antients deified the Night, and called her the daughter of *Chaos*. Orpheus reckons her the most antient of the deities, and calls her the mother of gods and men. The poets describe her cloathed with a black veil, and riding in a chariot, attended by the stars.

The sacrifice proper to her was a cock, being a bird that is an enemy to silence.

Night had a numerous offspring; as, Madness, Contention, Death, Sleep, Dreams, Love, Deceit, Fear, Labour, Emulation, Fate, Old-age, Darkness, Misery, Complaint, Partiality, Obstinacy, &c. All this is plainly allegorical.

Lib. 5. c. 18. Pausanias has left us a description of a remarkable statue of the goddess *Night*. 'We see (says he) a woman holding in her right hand a white child sleeping, and in her left a black child, asleep likewise, with both its legs distorted: the inscription tells us what they are, though we might easily guess without it. The two children are *death* and *sleep*, and the woman is *Night*, the nurse of them both.'

RICAUT,  
Hist. Ottom.  
Emp.

**NIMETULAHITES.** A kind of Turkish monks, so called from their founder *Nimetu-lahi*, famous for his doctrine, and the austerity of his life. They assemble once a week, to sing hymns in praise of God. The candidates for this order are obliged to continue forty days shut up in a chamber, where their daily allowance is but four ounces of food, and no one is permitted to visit them. At the end of this fast, the other Religious take the novice by the hand, and perform a kind of dance, in which they use several extravagant gestures, during which exercise the novice commonly falls down in a trance, at which time, they say, he receives some extraordinary revelation.

GREYER,  
Pedilavium.

**NIPTER** [*Gr.*] In Latin, *Pedilavium*. The ceremony of *washing feet*. This is performed by the Greek Christians, on Good Friday, in imitation of our Saviour, who on that day washed his disciples feet with his own hands.



In the monasteries, the abbot represents our Saviour, and twelve of the monks the twelve apostles. Among these the steward and porter have always a place: the former acts the part of St Peter, and imitates his refusal to let Jesus wash his feet; the latter personates the traitor Judas, and is loaded with scoffs and derision. The office used in this occasion is extant in the *Euchologium*.

**NISAN** [*Hebr.*] The first month of the Jewish ecclesiastical year, and seventh of the civil. It answers nearly to our March. It is called by Moses *Abib*, and was not called *Nisan* till after the Babylonish captivity.

On the first day of this month, the Jews fasted for the death of the children of Aaron, *Lev. x. 1, 2, 3*. On the tenth day was observed a fast for the death of Miriam the sister of Moses, and every one provided himself with a lamb for the Passover. On this day the Israelites passed over Jordan, under the conduct of Joshua. On the fourteenth day in the evening they sacrificed the Paschal lamb; and the day following, being the fifteenth, the Passover was celebrated, *Exod. xii. 18*. On the sixteenth they offered the sheaf of the ears of barley, as the first-fruits of the harvest that year, *Lev. xxiii. 9*. The twenty-first day was the Octave of the Passover. On the twenty-sixth, they fasted in memory of the death of Joshua; and on this day they began their prayers to obtain the rains of the spring. Lastly, on the twenty-ninth, they called to mind the fall of the walls of Jericho.

**NISROCH.** The god of the Ninevites. Sennacherib, king of Assyria, was 2 Kings xix. worshipping in the temple of this deity, when he was assassinated by his two sons 37. Adramelech and Sharezer.

We are very much in the dark as to the god *Nisroch*. The Jews have a strange vision concerning him, and fancy him to have been a plank of Noah's ark, the relics of which were said to be preserved in the mountains of Armenia. Some think the word signifies a *Dove*; and others understand by it an *Eagle*, which has given occasion to an opinion, that Jupiter Belus, from whom the Assyrian kings pretended to be derived, was worshipped by them under the form of an Eagle, and called *Nisroch*.

Our poet Milton gives this name to one of the rebel-angels:

- - - - - In th' assembly next upstood  
*Nisroch*, of principalities the prime, &c.

Paradise lost,  
B. 6. v. 447.

**NITOEES.** Certain imaginary dæmons, or *Genii*, whom the inhabitants of OLEARIUS. MANDESLO. Molucca, Amboyna, &c. consult on every affair of importance. On these occasions, twenty or thirty persons assemble together. Then they summons the *Nito* by the sound of a little consecrated drum, whilst some of the company light up several wax-tapers. After some time, he appears, or rather one of the assembly officiates as his minister. Before they enter on the consultation, he is invited to eat and drink. After the oracle has made his reply, they eat up the remainder of the entertainment provided for that purpose.

Notwithstanding these superstitious ceremonies, it is said, these islanders laugh at religion, placing it only in a servile fear, lest some dreadful misfortune should befall them, if they should fail in their obedience and respect to the *Nito*.

**NOACHIDÆ** [*Lat.*] The children of Noah.

The Rabbins pretend, that God gave to Noah and his sons certain general precepts, containing the natural rights of mankind; the observation of which alone was sufficient to save them. These precepts are seven in number. GEMAR. Babyl. tit. Sanhedr. c. 7.

I. *De Judiciis.* Obedience is due to judges, magistrates, and princes.

II. *De cultu extraneo.* The worship of false gods, superstition, and sacrilege, are unlawful. STUDEN, de jure nat. & gent. l. 1. c. ult.

III. *De maledictione nominis sanctissimi.* As also cursing the name of God, blasphemy, and perjury.

IV. *De revelatione turpitudinum.* Likewise all incestuous copulations; as Sodomy, Bestiality, Incest, &c.

V. *De sanguinis effusione.* Also the effusion of the blood of all sorts of animals, Murder, Wounds, and Mutilations.

VI. *De*



VI. *De rapina*. Likewise Theft, Fraud, Lying.

VII. *De membro animalis viventis*. The parts of animals still alive are not to be eaten; as was practised by some Pagans.

Some Rabbins add to these the following precepts:

1. The prohibition of drawing out the blood of a living animal, in order to drink it. *Rabbi Chavina*.
2. The prohibition of mutilating animals. *Rabbi Chidea*.
3. The prohibition of magic and sorcery. *Rabbi Simeon*.
4. The prohibition of coupling together animals of a different species, and of grafting trees. *Rabbi Eliezer*.

This is what is found in authors concerning this matter: but what inclines us to doubt of the antiquity of these precepts, is, that no mention is made of them in scripture, or in Josephus, or Philo; and that none of the antient fathers knew any of them.

The Hebrews would not suffer any stranger to dwell in their country, unless he would conform to the precepts of the *Noachidæ*; and, in war, they put to death without quarter all that were ignorant of them.

Monument.  
Danic. l. i.  
c. 4.

NOCCA. A false god of the antient Goths, Getes, &c. He is the same as Neptune of the Greeks, and was supposed to preside over the sea. Wormius relates, that, in some parts of Denmark, they called him *Nicken*, and pretended, that he appeared sometimes in the sea, and in deep rivers, like a sea monster, having a human head, especially to those unhappy wretches, who were in imminent danger of being drowned. They said likewise, that persons drowned, being taken out of the water, were found to have their noses red, as if some one had squeezed their faces, and sucked the blood; which they ascribed to *Nocca*.

NOCTURNS. See SERVICE (DIVINE).

SALE'S Ko-  
ran, Prel.  
Disc. §. 8.

NODHAMIANs. An antient Mohammedan sect; followers of *Ibrahim Al Nodhâm*; who, having read books of philosophy, set up a new sect, and imagining he could not sufficiently remove God from being the author of evil, without divesting him of his power in respect thereto, taught, that no power ought to be ascribed to God in respect to evil actions: but this he affirmed contrary to the opinion of his followers, who allowed that God *could* do evil, but *did not*, because of its turpitude.

Ibid. §. 3.

Nodhâm, and his followers, were among those, who asserted there was nothing miraculous in the Koran, with respect to style or composition, excepting only the prophetic parts; and that, had God left the Arabians to their natural abilities, they could have composed something not only equal, but superior to, the Koran, in eloquence, method, and purity of language.

EPHES. HER.  
57.  
THEOD. HER.  
fab. l. 3.

NOETIANS. Christian Heretics, in the third century; followers of *Noëtius*, a philosopher of Ephesus in Mesopotamia; who pretended, that he was another Moses sent by God, and that his brother was a new Aaron. His heresy consisted in affirming, that there was but one person in the Godhead; and that the *Word*, and the *Holy Spirit*, were but external denominations given to God in consequence of different operations: that as Creator he is called Father; as incarnate, Son; and as descending upon the Apostles, Holy Ghost.

This heresiarch, being summoned to appear before the assembly of the Church of Ephesus, to give an account of his doctrine, made a very catholic profession of faith: but he had no sooner gained a dozen followers, than he began publicly to teach and spread his opinions. He was excommunicated by the Church of Ephesus, and after his death denied ecclesiastical burial.

Being reprehended by his superiors, he is said to have replied; *What harm have I done? I adore one only God; I own none but him. He was born, suffered, and is dead.*

DOUGLAT,  
Hist. du Droit  
Canon.

NOMOCANON [Gr.] So the Canonists call a collection of ecclesiastical Laws, or Canons, with the addition of those Civil Laws, to which they refer. Johannes Antiochenus, patriarch of Constantinople, made the first *Nomocanon*, about the year 554; which was divided into fifty *titles*, to which he reduced all ecclesiastical



ecclesiastical matters. Photius, patriarch of Constantinople, made another *Nomocanon*, about the year 883, in which the several matters were reduced to fourteen heads or titles. Balsamon wrote a commentary on this work, about the year 1180. In the year 1255, Arsenius, a monk of Athos, compiled a new *Nomocanon*, to which he added notes; shewing the conformity of the Imperial Laws with the patriarchal Constitutions. Lastly, Matthæus Blastares, a Basilian monk, made a collection of ecclesiastical Constitutions, and the civil Laws they agreed with; which *Nomocanon* of his he called *Syntagma*, &c. *A Collection of Canons and Laws relating to each other.*

NON-CONFORMISTS. The same as *Dissenters*. See *DISSENTERS*.

NONES. See *SERVICE (DIVINE)*.

NON-RESIDENCE. See *RESIDENCE*.

NOSSAIRIANS. The name of a particular sect of the *Schiites*, or followers of Ali, among the Mussulmans, who believe that the Divinity has being joined and united with some of their prophets, particularly Ali, and Mohammed Ben Hanifah one of his sons. For these Sectarists hold, that the Divine and Human Natures may be united in one and the same person. This doctrine is rejected by the other Mussulmans, who reproach the *Nossairians* with having borrowed it from the books of the Christians. D' HERBELOT, Bibl. Orient.

The Arabic term *Nossairioun*, given to these Sectarists, signifies *Nazareans*; a name given to those Christians, who blended the observances of Judaism with the laws and principles of Christianity.

NOTARICON. A species of the Jewish *Cabbala*. See *CABBALA*.

NOVATIANS. A Christian sect, which sprang up in the III<sup>d</sup> century; occasioned by the Jealousy, which *Novatian*, a priest of Rome, conceived upon seeing St Cornelius raised to the papal Chair, to which he himself aspired. Enraged at the disappointment, he endeavoured to blacken the character of Cornelius, by charging him with a criminal lenity towards those, who had apostatized during the persecution of Decius. He maintained, that such persons ought indeed to be exhorted to repentance, but never to be absolved by the Church, reserving their absolution to God alone, who had the power and authority to remit sins. Hence he was led to deny, in general, that the Church had the power of remitting mortal sins, upon the offender's repentance. And at last he went so far, as to deny that apostates could ever hope for pardon even from God himself: a doctrine, which so terrified some of those, who had lapsed and repented, that, in despair, they quite abjured Christianity, and returned to Paganism. TILLEM, Hist. Eccl. Tom. 3. art. *Novatians*. Socr. l. 4. c. 28. Cypr. in Novat. Euseb. l. 6. c. 43.

The *Novatians*, followers of *Novatus*, added to this original heresy of their master another, which was, the unlawfulness of second marriages; against which they were as severe as against apostates; denying communion for ever to such persons as married a second time, after baptism, and treating widows, who married again, as adulteresses. EPIPH. Har. 59. c. 3. AUGUST. Har. 38. THEOD. l. 3. c. 5.

As these Heretics pretended, that the church was corrupted by the communion it granted to sinners, it is no wonder they rebaptized those they gained over to their sect. In baptizing, they used the received forms of the Church, and had the same belief concerning the Father, Son, and Holy Ghost, in whose name they baptized. St Cyprian rejected their baptism, as he did that of all heretics: but it was admitted by the VIII<sup>th</sup> Canon of the council of Nice. Theodoret assures us, the Novatians did not use the Chrism, or holy oil, in Baptism: for which reason these heretics were usually anointed, when they returned to the Church. Conc. Laod. c. 7.

The *Novatians* put on the external appearance of great piety and purity; and, though they did not refuse the title of *Novatians*, they assumed the proud appellation of *Cathari*, that is, the *Pure*, or *Puritans*; and, like the Pharisees among the Jews, they would not suffer other men to come near them, lest their purity should be defiled thereby.



The Schism, which Novatian had formed in the Roman Church, was not confined to Rome, nor to Italy, nor even to the West. It made its way into the East, and subsisted a long time at Alexandria, in several provinces of Asia, at Constantinople, in Scythia, and in Africa. The Novatians abounded particularly in Phrygia and Paphlagonia. Constantine seems to have favoured them a little by a law of the year 326; which preserves to them their churches and burying-places, provided they never belonged to the Catholic Church. But in a famous edict about the year 331, he sets them at the head of the most detestable of all heretics, forbidding them to hold public or private assemblies, confiscating their oratories, or churches, and condemning their leaders to banishment. It is pretended this edict had not the designed effect as to the Novatians, by means of Acesius their bishop, who resided at Constantinople, and was in great esteem with the emperor, on account of his virtuous and irreproachable life. The Novatian sect was entirely extinct, or at least reduced to a very inconsiderable party, about the middle of the Vth century.

Cod. Theod.  
16. tit. 5. l. 4.  
  
Sozom. 1. 2.  
c. 32.

NOVBAHAR. [*Arab.*] The name of a famous temple, or mosque, which the ancestors of the *Barmecides* (one of the most illustrious families of Persia) founded in the town of Balk, on the model of the *Caaba*, or magnificent temple of Mecca.

This mosque was covered with silk, and surrounded with sixty chapels, in which the pilgrims, who resorted thither in great numbers, performed their devotions. Those, who had the care of this mosque, had the name of *Barmek*, from that of the founders. See CAABA.

Liv. Hist.  
1. 1.

NOVENDIALE [*Lat.*] A nine-days solemnity, observed with sacrifices by the antient Romans, to divert the mischiefs, with which they were threatened by prodigies, and to appease the anger of the gods: in which case it was usual for the senate to send an order to the *Pontifex Maximus*, or *Prætor* of the city, for the observation of the solemnity.

Tullus Hostilius, the fourth king of Rome, was the first who instituted the *Novendiale*, upon being informed of the prodigious hail that had fallen upon mount *Albanus*, in the country of *Latium*; the bigness and hardness of which made it taken for stones.

VARRO.

NOVENSILES DEI [*Lat.*] Certain gods of the antient Romans, so called from the number *nine*. They are said to have been;

Lara.	Feronia.	Fortune.
Vesta.	Concord.	Chance.
Minerva.	Fidelity.	Health.

These nine deities were brought to Rome by Tatius and the Sabines.

Some understand, by *Novensiles Dei*, new-created gods, or those whose worship was brought from some foreign country to Rome; whilst others pretend, it signifies the nine Muses.

NOVICES. In countries, where Monachism prevails, are those persons, who are candidates, or probationers, for a religious life. The time of their probation is called the *Noviciate*; after which, if their behaviour is approved, they are *professed*, that is, admitted into the order, and allowed to make the vows, wear the habit, &c.

LUD. LUCIUS  
Hist. Jesuit.  
1. 1. c. 3.

The Novices among the Jesuits are disciplined in a very peculiar manner. To make them the better understand the nature and extent of the obedience they owe to their superiors, they have certain emblematical pictures in their chambers or studies. For example; in the middle of the canvas is a boy stooping down with a piece of timber on his shoulders, with this motto, *fortiter*, upon it. He has a harp in his hand, to intimate the cheerfulness of his submission. On the right hand is a little dog in a rising posture, to shew that the Novice is to obey with dispatch and expedition. His breast is open, to shew that his superiors have his heart



heart, as well as his limbs, at their service. His mouth is represented shut, to shew that there must be no grumbling or contesting the point with his superiors; and his ears are stopt, to intimate that he must submit to orders however unacceptable to that sense.

If a Novice breaks through any part of this submission, he has a penance enjoined him according to the nature of his misbehaviour. For instance, if he discovers a haughty disposition, he is ordered to go into the infirmary, and perform the courtest offices to the sick and decrepit. If he refuses to do as he is bid, or murmurs at it, he is brought into the refectory at dinner or supper time, and obliged to confess his fault upon his knees before all the company, in this form: 'Reverend fathers, and dear brethren, I declare my misbehaviour to you all; I have been stubborn and rebellious to day, having refused to empty the house of office, &c. for which I am enjoyn'd this penance. I confess I looked as stubbornly as possible, and stamping on the ground cried out, I won't do it; what is it to me? What have I to do with other peoples stockings? Let those that dirtied them make them clean.' After this confession, he is ordered to sit down, with the dirty stockings about him, in the middle of the refectory, till the company has dined; and at last he is sent off to do the business he at first refused.

**NTOUPI.** A name, which the Greek Christians give to excommunicated persons, because (as they pretend) their bodies do not rot in the earth, but swell, and give a sound like a drum, when they are touched or moved. In confirmation of this ridiculous notion, they tell the following story.

GUILLET,  
Hist. of Ma-  
homet II.

Mahomet II, having heard much of the efficacy of excommunication in the Greek church, ordered Maximus, the patriarch of Constantinople, to procure him the sight of the body of an excommunicated person. The patriarch, at a loss how to satisfy the Grand Signor's request, communicated it to his clergy; among whom some of the most antient remembered, that, under the patriarchate of Gennadius, the body of a beautiful widow, who had been excommunicated for flandering the patriarch, had been taken up a considerable time after her death, and been found entire, and then buried a second time. Maximus, being informed of the place where this lady was buried, sent word thereof to the Sultan, who sent some of his officers, in whose presence the grave was opened, and the corpse found whole, but black, and puffed up like a bladder. The officers having made a report thereof, Mahomet was astonished thereat, and ordered the body to be transported to a chapel of the church *Pammacarista*. A few days after, by the Sultan's command, the coffin was presented to the patriarch, to take off the excommunication. Accordingly, the patriarch having repeated the absolution, there was heard a crackling noise of the bones and nerves: whereupon the officers shut the body up again in the chapel, and, visiting it some days after, found it crumbled to dust. They add, that the Sultan, being convinced of this miracle, acknowledged the Christian religion to be very powerful.

**NUMBERS (THE BOOK OF.)** A canonical book of the Old Testament. It is the fourth book of the *Pentateuch* or *five books of Moses*, and receives its denomination from the *numbring* of the families of Israel, by Moses and Aaron; who mustered the tribes, and marshalled the army of the Hebrews, in their passage through the wilderness.

A great part of this Book is historical, relating several remarkable events which happened in that journey; as, the sedition of Aaron and Miriam; the rebellion of Korah and his companions; the murmurings of the whole body of the people; Balaam's prophecy; the miraculous budding of Aaron's rod, &c. It gives likewise a distinct account of the several stages of journeyings through the wilderness. But the greatest part of this book is spent in enumerating the several laws and ordinances, not mentioned in the preceding books; such as, the office and number of the Levites; the trial by the waters of jealousy; the rites to be observed by the Nazarites; the making of fringes on the borders of their garments; the law of inheritance; of vows; of the cities of refuge, &c.

The book of *Numbers* comprehends the history of about thirty-eight years, though most part of the things related in it fell out in the first and last of these years, and it does not appear when those things were done, which are related in the middle of the book.



**NUNC DIMITTIS** [*Lat.*] The title, or first words, of an hymn; composed and repeated by good old Simeon, on occasion of his meeting Christ in the temple, when he was brought to be presented there. It is recorded by Luke, ii. 26. St Luke.

This Hymn was used by the primitive Christians; but whether in the public service of the church, or only in the private devotions of their families, is uncertain. We find in the life of *Maria Ægyptiaca*, who died in the year 525, that, a little before her death, she received the Eucharist, repeated the Creed and Lord's prayer, and sung the *Nunc dimittis*. But this was only an act of private devotion.

This Hymn makes a part of the Evening-service of our church, and is recited immediately after the second Lesson.

**NUNS.** Those women, in Christian countries, who devote themselves, in a cloister or *convent*, to a religious life. See **MONKS**.

There were women, in the antient Christian Church, who made public and open profession of virginity, before the monastic life, or name, was known in the world; as appears from the writings of Cyprian and Tertullian. These, for distinction's sake, are sometimes called Ecclesiastical Virgins, and were commonly enrolled in the canon or *matricula* of the Church. They differed from the monastic virgins chiefly in this; that they lived privately in their father's houses, whereas the others lived in communities. But their profession of virginity was not so strict as to make it criminal in them to marry afterwards, if they thought fit.

In the following ages, the censures of the Church began to be inflicted upon professed virgins, who should marry; and these censures seem to have grown more severe, in proportion to the esteem and value Christians set upon celibacy and the monastic life. Yet there never was any decree for rescinding or making null such marriages.

Some Canons allowed virgins to be consecrated at twenty-five years of age, and others at sixteen or seventeen: but time quickly shewed, that neither of these terms were so conveniently fixed as they might be. Other Canons therefore required virgins to be forty years old, before they were veiled, as may be seen in the councils of Agde and Saragossa. And the imperial Laws decreed, that, if any virgin was veiled before that age, either by the violence or hatred of her parents (which was a case that often happened,) she was at liberty to marry. Hence appears a wide difference between the practice of the antient Christian Church, in this matter, and that of the modern church of Rome.

As to the consecration of Virgins, it had some things peculiar in it. It was usually performed publicly in the Church by the bishop. The Virgin made a public profession of her resolution, and then the bishop put upon her the accustomed habit of sacred Virgins. One part of this habit was a veil, called the *sacrum velamen*, another was a kind of mitre, or coronet, worn on the head. In some places the custom of shaving professed virgins prevailed; as it did in the monasteries of Syria and Egypt, in St Jerom's time: but the council of Gangra strongly condemned this practice, accounting that a woman's hair was given her by God as a mark of subjection. Theodosius the Great added a civil Sanction to this ecclesiastical decree: whence it appears, that the tonsure of virgins was antiently no allowed custom of the Church, however it came to prevail in the contrary practice of later ages.

As the society of Virgins was of great esteem in the Church, so they had some particular honours paid to them. Their persons were sacred, and severe laws were made against any that should presume to offer the least violence to them. The emperor Constantine charged his own revenues with the maintenance of them; and his mother Helena often entertained them, and waited upon them at her own table. The Church gave them also a share of her own revenues, and assigned them an honourable station in the churches, whither the most noble and religious matrons used to resort with earnestness, to receive their salutations and embraces.



The antient names of these virgins were *Nonnæ*, *Moniales*, *Sanctimoniales* and *Ascetriae*. The term *Nonnæ* (from whence our English word *Nuns*) is, according to Hospinian, an Egyptian name signifying a *virgin*. De Monach. l. i. c. i.

In the Romish Church, when a young woman is to be *professed*, that is, to be made a Nun; the habit, veil, and ring of the candidate are carried to the altar, and she herself accompanied by her nearest relations, is conducted to the bishop. Two antient venerable matrons attend upon her as bridewomen. When the bishop has said Mass, the arch-priest chants an anthem, the subject of which is, that *she ought to have her lamp lighted, because the bridegroom is coming to meet her*. Then the bishop calls her in a kind of *recitative*, to which she answers in the same manner. Being come before the prelate, and on her knees, she attends to the exhortation he makes to her with regard to a religious life, and in the mean time the choir chants the litanies. Then the bishop, having the crozier in his left hand, pronounces the benediction. She then rises up, and the bishop consecrates the new habit, sprinkling it with holy water. When the candidate has put on her religious habit, she again presents herself before the bishop, and sings on her knees, *ancilla Christi sum, &c. i. e. I am the servant of Christ*. Then she receives the veil, and afterwards the ring, by which she is married to Jesus Christ; and lastly the crown of virginity. When she is crowned, an *anathema* is denounced against all who shall attempt to make her break her vows. After the Communion, the prelate gives her up to the conduct of the abbess, saying to her; *take care to preserve pure and spotless this young woman, whom God has consecrated, &c.* Pontif. Roman.

The several Orders of Nuns in the Romish, Greek, and other Churches are mentioned under separate articles.

**NUPTIAL RITES.** Marriage being a *religious*, as well a civil contract, many of the Rites and Ceremonies attending the solemnization of it are of a religious nature.

To begin with the antient *Greeks*. The Athenian virgins were presented to Diana, before it was lawful for them to marry: This ceremony was performed at Brauron an Athenian borough. Sometimes they brought baskets full of little curiosities to Diana, to gain leave to depart out of her train, that is, to quit the state of virginity. Hence Theocritus;

Ἦνθ' αἰ πὼ Ὑβέλοιο Καναφόρῳ ἄμμιν Ἀναξῶ  
Ἀλσος ἐπ' Ἀρτέμιδῳ.

Idyll. 2. v. 66.

*Eubulus' daughter, fair Anaxo, came,  
And brought a basket for Diana's grove.*

The Bœotians and Locrians had a custom for persons of both sexes, before their Nuptials, to offer sacrifices to Euclia (the same as Diana) who had an image and altar in their market-place. We find this goddess concerned in the preparatory solemnities before all marriages: for a married life being her aversion, it was thought requisite for all who entered upon it to ask her pardon for dissenting from her. This was done by prayers, and several sorts of sacrifices; whence Agamemnon, pretending he was going to match Iphigenia with Achilles, speaks thus to Clytemnestra:

Ἐκπεμπε παῖδα δωμάτων πατρὸς μέγα,  
Ὡς χερσὶν ἔσσι πάρεσιν ὑπρεπισμέναι,  
Περχύται τε βάλλαν πῦρ καθάρσιον ἐκ χερῶν,  
Μόσχοι τε, πρὸ γάμων αἷς θεῶν πεσεῖν, χρεὼν  
Ἀρτέμιδι, μέλαν αἷματ' οὐρήματα.

IPHIG. in Aulide. v. 1110.

*Send Iphigenia quickly forth with me:  
Hymen is now propitious; all things wait  
To grace the solemn gladness of this day.  
The holy water's ready, with the cakes*



*To cast upon the fire; the calves are brought,  
Whose blood in grateful vapours must arise,  
T' atone the breach of chaste Diana's rites.*

J. A.

SUIDAS.

PROCLUS in  
Tim. Plat.

HESYCHIUS.

Several others Deities had their share in these honours. Juno in particular, as the goddess of marriage, was propitiated on this occasion. Minerva, surnamed *παρθένος*, the *Virgin*, had a peculiar title to them at Athens, upon the same account that they were paid to Diana. Venus likewise, as the goddess of Love, was invoked. The Athenians antiently paid the same honour to heaven and earth, as being a fit emblem of marriage, because the latter is rendered fruitful by the benign influences of the former. The Fates and Graces, being thought first to join, and then preserve the tie of love, were usually addressed to upon this occasion. The day, on which this ceremony was performed, was that immediately preceding the day of marriage; at which time the Virgins commonly shaved their hair, and presented it to some of the forementioned Deities. Statius, speaking of Diana's temple, mentions this custom:

'THEBAID.  
l. 2.

----- Hic more parentum  
Iafides, thalamis ubi casta adolesceret ætas,  
Virgineas libare comas, primosque solebant  
Excusare toros.

*When maiden blushes could claim no pretence,  
And vig'rous age had fully'd innocence,  
As antiently, the Argives hither came,  
To vent their passion, and their love proclaim:  
They paid Diana then their virgin hair,  
T' excuse the first embraces of their dear.*

J. A.

When the preparatory sacrifices were offered, the entrails were carefully inspected by the sooth-sayers, and if any unlucky omen presented itself, the contract was dissolved as displeasing to the gods, and the Nuptials prevented. The same happened upon the appearance of any ill-omened bird.

Though it be foreign to the history of Religion, to give a description of the mirth, dancing, &c. which accompanied the Nuptial Rites, I shall set down Homer's picture of a marriage procession, in his description of Achilles's shield.

Il. l. 18. v.  
491.

Ἐν δὲ δῶο ποίησε πόλεις μερόπων ἀνθρώπων  
Καλὰς· ἐν τῇ μὲν ῥα γάμῳ τ' ἔσαν εἰλαπῖναι τε,  
Νύμφας δ' ἐκ θαλάμων, δαΐδων ὑπολαμπόμενάων,  
Ἦγνεον ἀνὰ ἄστρ', πολὺς δ' ὑπὸ μιν αἶθερ ὄρερε.  
Κῆροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα ποῖον  
Ἀυλοῖ, φόρμιγγας τὲ βοῶν ἔχον· αἱ δὲ γυναῖκες  
Ἰσάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκείνῃ.

*Two cities radiant on the shield appear,  
The image one of peace, and one of war:  
Here sacred pomp, and genial feasts delight,  
And solemn dance, and Hymeneal rite.  
Along the street the new-made brides are led,  
With torches flaming, to the nuptial bed.  
The youthful dancers in a circle bound  
To the soft flute, and cittern's silver sound.  
Thro' the fair streets, the matrons in a row  
Stand in their porches, and enjoy the show.*

MR POPE.

The Nuptial Banquet was accompanied with songs invoking the gods of marriage, particularly Hymen; as in this verse of Catullus;

*To Hymen, Hymenæe Hymen ades, O Hymenæe.*

Among



Among the *Romans*, the Nuptial Ceremonies were always begun with the taking of omens by the *Auspices*.

The Bride's Hair was divided by the head of a spear; because Juno, to whom the spear was sacred, was the goddess of marriage. Ovid mentions this custom.

Nec tibi, quæ cupidæ matura videbere matri,  
Comat virgineas hasta recurva comas.

Fast. l. 2.

*Nor let the spear thy virgin locks divide,  
Thou, whom thy mother longs to see a bride.*

When she was brought to her Husband's house, she was not to touch the threshold, but was lifted over by main strength; because the threshold being sacred to Vesta, a most chaste goddess, ought not to be defiled by one in such circumstances.

During the Nuptial Banquet, the company sung the *Thalassius*, as the Greeks did the *Hymenæus*. The *Thalassius* was so called from an adventure, which happened, when the Romans ravished the Sabine women: for one of the most beautiful of them being forced by the soldiers of *Thalassius*, one of Romulus's officers, they, lest any one should take her away from them, cried out, she was reserved for *Thalassius*.

St Augustin derides the superstition of the Romans, who introduced such a number of gods into the ceremony of marriage. 'The god *Jugatinus* (says he) presides over the habitation of the man and woman. Another god, called *Domicus*, is required to conduct the bride to her Husband's house. The god *Domicus's* business is, to keep her there; to whom they added the goddess *Manturna*, to induce her to continue with her husband. In short, the goddess *Virgo*, Father *Subigus*, Mother *Prima* and *Partunda*, *Venus*, and *Priapus*, assist at the Nuptials. The goddess *Virgo* undressed the bride; the god *Subigus* put her to bed; the goddess *Prima* hindered her resisting the caresses of her husband. The bride must sit in *Priapus's* lap, under pretence of preventing thereby the power of Charms and Witchcraft.'

De Civit. Dei.  
l. 6. c. 11

The Bride was conducted to her husband's house, in the evening, by the light of Hymeneal flambeaus, or torches of the god Hymen. Hence Virgil;

Mopse, novas incide faces; tibi ducitur uxor.

Ecccl. 8. v.  
29.

----- Prepare the lights,  
O Mopsus, and perform the bridal rites.

DRYDEN.

The Nuptial Rites, among the *Jews*, are performed in the following manner. The Bridegroom and Bride are placed under a canopy, each of them covered with a black veil. The Rabbin of the place, or the Chanter of the Synagogue, or the nearest relation of the husband, takes a cup full of wine, and having pronounced this benediction, *Blessed be thou, O Lord, who hast created man and woman, and ordained marriage, &c.* he presents the cup to the bridegroom, and then to the bride, who just taste of the liquor. Afterwards the bridegroom puts a ring upon the bride's finger, in presence of two witnesses, saying, *By this ring thou art my spouse, according to the custom of Moses, and the children of Israel.* Then they read the contract of marriage, which the bridegroom puts into the hands of the bride's relations. Then they rehearse six blessings; the married couple drink wine, and the vessel is thrown with violence against the ground, and broken in pieces, in memory, as they say, of the destruction of the temple. In some places, they have a custom of throwing handfuls of wheat upon the married couple, saying, *increase and multiply.*

LEO of Modena, Cere-  
monies of the  
Jews, p. 4.

Before the destruction of the temple of Jerusalem, the bride and bridegroom wore crowns on their heads; but since that time this custom has ceased. Mention is made of Solomon's crown, *wherewith his mother crowned him in the day of his espousals, Cant. iii. 11.* The custom of the bridegroom's proposing a riddle to the young men, who accompanied his Nuptials, and appointing a prize to him, who could explain it, may be seen in the story of Sampson's marriage. *Judg. xiv. 12.* The Wedding Ceremonies commonly lasted seven days; as we see in those

SEIDEN,  
Uxor Hebr.  
l. 2. c. 13



of Sampson, and Tobias. The practise of conducting the bride with great pomp, and ceremony, by night, to her husband's house, appears in the parable of the ten Virgins. *Matth. xv.*

In the ceremonies of marriage, the Hebrews pretend, they imitate chiefly what was done at Tobias's wedding; which they look upon as a model of a regular and happy marriage.

BUNTORF,  
Syn. Jud. c.  
28.

When the company are set down to supper, the bridegroom sings a blessing in the Hebrew tongue. After supper, they perform a dance, which they call *the dance of the commandment*, pretending that God himself commanded it. Before the leading of the bride into the marriage-chamber, they rehearse this blessing: 'Be thou blessed, O Lord our God, King of the world, who hast created all things for thy glory. Be thou blessed, O Lord our God, Creator of man. Be thou blessed, O Lord our God, who hast created man in thy own image and likeness, and hast provided him a companion for ever. She that was barren shall rejoice, in gathering her children into her bosom. Be thou blessed, O Lord our God, who makest Sion rejoice in the multitude of its children. Replenish with joy this married couple, as thou didst replenish Adam and Eve in the garden of Eden. Be thou blessed, O Lord our God, who heapest pleasure upon the bridegroom and bride, and hast prepared for them joy, songs, gladness, dancing, love, friendship, peace, and brotherly kindness. Grant, O Lord, as soon as may be, that, in the cities of Juda, and in the places of Jerusalem, may be heard songs of joy, the voice of the bridegroom and the voice of the bride, the voice of the mutual love of Spouses, and the voice of singing children. Be thou blessed, O Lord our God, who replenishest with joy the bridegroom and the bride.'

BINGHAM,  
Orig. Eccles.  
B. 22. c. 4.

Uxor Hebr.  
l. 2. c. 29.

GOTHOFRED,  
Not. in Cod.  
Just. l. 5.  
HOTOM.  
Quæst. illustr.  
Q. 25.

It is a disputed point among learned men, whether it was a general practise among the primitive *Christians*, when they made marriages one with another, to have the marriage solemnized by a minister of the Church. Mr Selden owns, it was sometimes so done, by the choice of the contracting parties; but he asserts, they were under no obligation of law so to do; nor did any general custom prevail so as to give it the title of a general practise. But Dionysius Gothofred and Hotoman are against him in point of law; and Jacobus Gothofred, in point of practise. Mr Bingham has shewed, from several passages of the antient fathers, that, for the first three hundred years, the solemnities of marriage between Christians were performed by the ministers of the Church. Some marriages indeed, notwithstanding all the care of the Church, were made between Christians and Heathens; and, in that case, the ministers of the Church could have no hand in the marriage, as being directly contrary to the rules of the Church. However, whilst the Roman Laws allowed such marriages, it was not in the power of the Church to reverse or annul them, but only to punish the delinquents by her censures. Afterwards, about the VIIIth and IXth centuries, some of the more zealous emperors made express laws, prohibiting all marriages without the benediction of the Church. Such were the Laws of Charles the Great, in the West, about the year 780; and of Leo Sapiens, in the East, about the year 900: since which time it is universally agreed, that the necessity of the sacerdotal benediction was now established by law.

Ep. 70.  
Lib. 6. p. 97.  
CHRYSOST.  
Homil. 9.

As to the particular Ceremonies of marriage among the antient Christians, they were briefly these. In the first place, the espousing parties joined hands together. St Ambrose mentions the custom of veiling at the time of solemnizing the marriage; and Optatus seems to allude to the ceremony of loosing or untying the woman's hair at that time. When the benediction was pronounced, and the married persons were ready to depart, it was usual to crown the bridegroom and bride with garlands, as symbols of the victory they had gained in subduing their passions. The marriage ceremony was often attended with the concourse and acclamations of the people; nor was it reckoned any harm to have a decent *Epithalamium*, or a feast of Joy suitable to the occasion. But all immodest ribaldry, and excessive revellings, were proscribed and condemned by the canons, and inveighed against by the fathers, as things utterly unbecoming the modesty and gravity of Christian marriages.

ALLI'S Ritu-  
al.

The Nuptial Rites in the *Romish Church* are as follows. The priest is attended at the altar by two clerks, carrying the holy water-pot, the sprinkler, and a little bason to put the ring in. After having said a prayer for the couple, he advances



advances towards them on the last step of the altar. Then having required their mutual consent, and joined their hands, he pronounces, *Ego jungo vos in matrimonium, &c. I join you together in marriage, &c.* At the same time, he makes the sign of the cross towards them, and, taking the sprinkler, sprinkles them with holy water. This being done, he blesses the wedding-ring, and sprinkles it with holy water; after which he gives it to the man, who puts it on the woman's wedding-finger. The ceremony ends with prayers and an exhortation. We must not omit, that, before consummation, the priest usually blesses the marriage-bed, by sprinkling it with holy water, and repeating a solemn benediction.

In the *Greek Church*, the ceremonies are these. Two rings, one gold, the other silver, are deposited on the altar. The priest, who performs the ceremony, makes several crosses on the bride and bridegroom, puts lighted wax-tapers in their hands, and incenses them. The choir and the deacon pray alternately, that the bride and bridegroom may prosper, and be blessed with a numerous and hopeful issue. When these prayers are over, the priest gives the gold ring to the bridegroom, and the silver to the bride, repeating three times successively, *I join these servants of the Almighty in the name of the Father, &c.* Having pronounced this form of words, he makes the sign of the cross over their heads, and reads a long prayer, in which the virtue and dignity of the nuptial ring are compared to those of Joseph's ring, of Daniel's, and of Tamar's, &c. After all the prayers, benedictions, &c. are over, the priest sets a crown on the bridegroom's head, saying, *This man, the servant of the Lord, is crowned, in order to be married to this woman, &c.* The bride is likewise crowned with the same ceremony. Lastly, the priest presents the bride and bridegroom with a goblet or large glass, full of wine, ready blessed for that purpose; and with this the ceremony ends.

RICAUT'S  
State of the  
Greek Church

*The Nuptial Ceremonies of our own Church are too well known, and those of the several infidel nations of the world too numerous, to be here repeated. See the article*  
MARRIAGE.

NYCTELIA [Gr.]. Festivals of the antient Greeks, observed in honour of Bacchus, and so called from ἐν νύκτι τέλειν, because the sacrifices and other ceremonies were performed in the night. AUGUST. de civit. Dei.

These feasts were celebrated every three years, in the beginning of the spring, with lighted torches, drinking, and the worst of impurities; for which reason the Romans prohibited the observation of them in Italy.

NYMPHS. In Latin, *Nymphæ*. Certain inferior goddesses (according to the Pagan Theology) inhabiting the mountains, woods, waters, &c. They were said to be the daughters of *Oceanus* and *Tethys*. Ovid calls them *rural Deities*:

----- *rustica numina, Nymphas.*

Fast. l. 6.  
v. 323.

Virgil has described the Grotto, or habitation of the Sea-nymphs:

Fronte sub adversa scopulis pendentibus antrum :  
Intus aquæ dulces, vivoque sedilia saxo ;  
Nympharum domus.

Æn. l. i. v.  
166.

*Betwixt two rows of rocks, a sylvan scene  
Appears above, and groves for ever green :  
A grott is formed beneath, with mossy seats,  
To rest the Nymphs, and to exclude the heats.*

DRYDEN.

According to Mythology, all the universe was full of these Nymphs. They are distinguished into several ranks, or classes. The general division of them is, into *Cæstial* and *Terrestrial*.

I. The *Cæstial Nymphs*, called *Uranix*, were supposed to be Intelligences that governed the heavenly bodies or spheres.

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II. The



II. The *Terrestrial Nymphs*, called *Epigeiæ*, presided over the several parts of the inferior world. These were again subdivided into those of the water, and those of the earth. The Nymphs of the water were again ranged under several classes, viz.

1. The *Oceanitides*, or Nymphs of the ocean.
2. The *Nereids*, daughters of *Nereus*.
3. The *Naiads*,
4. The *Ephydriades*, } Nymphs of the fountains.
5. The *Limniades*, Nymphs of the lakes.

The Nymphs of the earth were likewise divided into different classes; as,

1. The *Oreades*, or Nymphs of the mountains.
2. The *Napææ*, Nymphs of the meadows.
3. The *Dryads* and *Hamadryads*, Nymphs of the forests and woods.

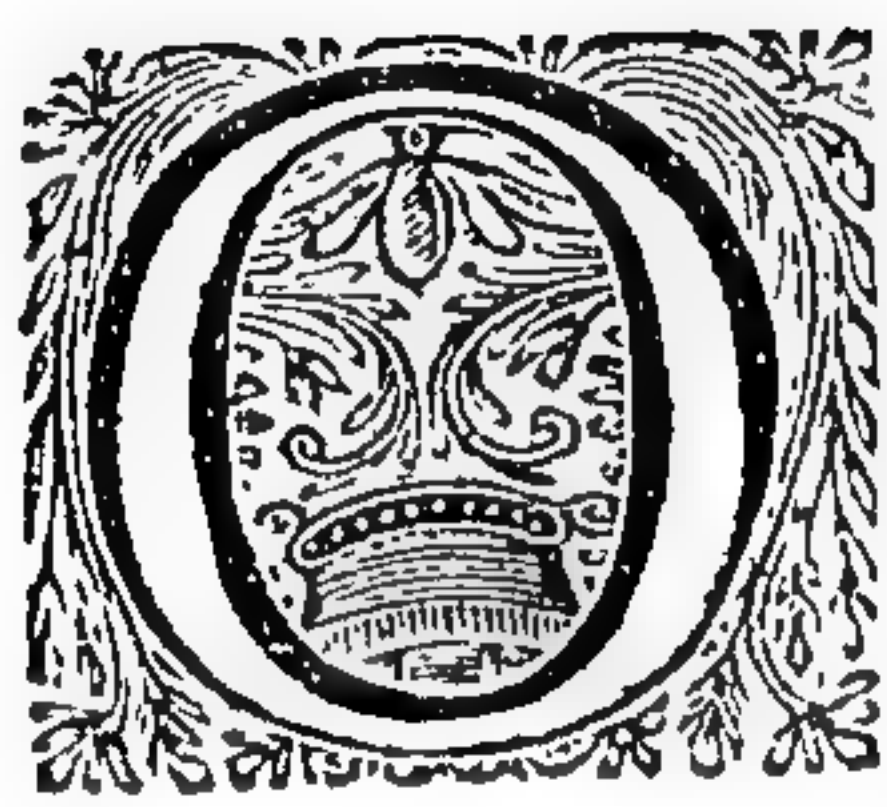
Besides these, we meet with Nymphs, who took their names from particular countries, rivers, &c. as the *Cithæroniades*, so called from mount *Cithæron* in Bœotia; the *Dodonides*, from *Dodona*; the *Tiberiades*, from the *Tiber*; the *Ismenides*, from the *Ismenus*, &c.

Goats were sometimes sacrificed to the Nymphs; but their constant offerings were milk, oil, honey, and wine. See DRYADS, NEREIDS, &c.





O B



ANNES. See DAGON.

**OBADIAH (THE PROPHECY OF).** A canonical book of the Old Testament. This prophecy is contained in one single chapter, and is partly an invective against the cruelty of the Edomites, who mocked and derided the children of Israel, as they passed into captivity, and, with other enemies their confederates, invaded and oppressed these poor strangers, and divided the spoil amongst them; and partly a prediction of the deliverance and salvation of Israel, and of the victory and triumph of the whole Church over her enemies.

The time, when this prophecy was delivered, is wholly uncertain. The Hebrews believe, that this prophet was the same with the governour of Ahab's house, mentioned in the first Book of *Kings*, who hid and fed the hundred prophets, whom Jezebel would have destroyed. Some say, he was that Obadiah, whom Josiah made overseer of the works of the temple. But most writers make him cotemporary with Hosea, Amos, and Joel.

**OBLATI, [Lat.]** Were, antiently, secular persons, who devoted themselves, and their estates, to some monastery, and were admitted as a kind of *Lay-brothers*. MACR. Hierolex. The manner of their admission was, by putting the bell-ropes of the church round their necks, as a mark of servitude. They wore a religious habit, but different from that of the monks.

In the archives of the abbey of St Paul de Verdun, is a permission, given in 1360, to a man of that abbey, to marry a wife, on condition, that half the children arising from the marriage should belong to the abbey, in quality of *Oblati*.

*Oblati* were likewise, in France, a kind of Lay-monks, antiently placed by the king in all the abbeys and priories belonging to the crown; to whom the Religious were obliged to give a monk's allowance, on account of ringing the bells, sweeping the church, &c. These places were usually filled with lame soldiers, and invalids, some of whom had pensions and benefices, without any duty. But these *Oblati*, with their pensions, have since been removed to the *Hotel* of the *Invalids* at *Paris*.

**OBIT. [Lat.]** Among Christians, signifies a funeral solemnity, or office, for the dead; most commonly performed, when the corpse lies in the church uninterred.

It signifies, likewise, the anniversary office, or annual commemoration, of the dead, performed yearly on the day of their death, with prayers, alms, &c. This is called *keeping the Obit*.

In religious houses, they have a register, in which they enter the *Obits* of their founders, or benefactors; which is thence termed the *Obituary*.

One of the most antient *Obits* in Europe is that of King Childebert, founded in the abbey of St Germain Desprez, and said on the eve of St Thomas's day.

OBSEQUIES.



OBSEQUIES. *See* BURIAL *and* FUNERAL RITES.

OCEANIDES *or* OCEANITIDES. *Nymphs of the Ocean. See* NYMPHS.

OCEANUS. A marine deity, or sea-god, of the antient Pagans. He is generally mentioned together with his wife *Tethys*.

OVID. Met.  
l. 2. v. 509.

----- *Tethyn,*  
*Oceanumque senem, quorum reverentia movit*  
*Sæpe deos.*

----- *Old Ocean in his deep abodes,*  
*And Tethys, both revered among the gods.* ADDISON.

Again ;

----- *longævaque magni*  
*Oceani conjux, Oceanusque pater.*

*Old father Ocean, and his antient wife.*

*Oceanus* was one of the first-born sons of *Cælus* and *Vesta*. He was esteemed the *father of all things* :

VIRG. Georg.  
l. 4. v. 382.

*Oceanumque patrem rerum.*

By which the antients are thought to have signified that radical moisture, which is diffused through universal matter, and all natural bodies, without which nothing could have been formed.

The goddess Juno, according to Homer, was nursed and brought up by *Oceanus* and *Tethys*. Juno herself acknowledges it :

Il. l. 14. v.  
300.

Εἶμι γὰρ ὀφιομένη πολυζόρου πείρατα γαίης,  
Ὀκεανὸν τε θεῶν γένεσιν, καὶ μήτερα Τηθύν,  
Οἳ μ' ἐν σροῖσι δόμοισιν εὐτρέφον ἠδ' ἀπάλαλλον,  
Δεξάμενοι Πείης.

*For lo ! I haste to those remote abodes,*  
*Where the great parents (sacred source of gods)*  
*Ocean and Tethys their old empire keep,*  
*On the last limits of the land and deep :*  
*In whose kind arms my tender years were past.*

MR POPE.

*Oceanus* is described with the head of a bull, because the Ocean beats against the shores with a bellowing noise. Sometimes he is represented by the figure of an old-man sitting on the waves of the sea, and holding an urn, out of which flows water. *See* TETHYS.

ODEN *or* ODIN. *See* WODEN.

OECUMENICAL COUNCILS. *See* SYNODS.

OECUMENICAL BISHOPS. *See* PATRIARCHS.

OCTAVE. In the Christian use of the word, is the *seventh* day after a festival. It is so called, because the festival itself, together with the seven days intervening between that and the same day of the ensuing week, make up an *Octave*, that is, a revolution of *eight days*.



Among the Romanists, all high festivals have an *Octave*. The rituals direct, that, when two Octaves meet, the most distinguished of them shall have the preference, not forgetting at the same time to commemorate the saint, whose Octave gave way to the other. Thus the Octave of St John Baptist gives the precedence to that of the Holy Sacrament, whenever they happen to meet. But if the Octave of a saint, who is a patron of a place, should fall out at the same time with that of another saint, who has been a bishop, archbishop, or cardinal, in this case the patron must yield to the prelate.

PISCARA,  
Praxis  
Cerem.

The observation of the *Octaves* of festivals is founded upon the practice of the primitive Christians, who used to observe the eighth day after their principal feasts with great solemnity; and upon every day between the feast and the Octave, as also upon the Octave itself, they used to repeat some part of that service, which was performed upon the feast itself.

The practice of thus lengthening out the Christian festivals is evidently borrowed from the Jews, who observed their greater feasts, some of them for seven, and one, *viz.* the *feast of Tabernacles*, for eight days. Levit. xxiii. 36.

The Church of England retains thus much of this antient practice, that, on the greater festivals, there are proper prefaces appointed, which are to be repeated, in case there be a Communion, for seven days after the festivals themselves, excepting that for Whit Sunday, which is to be repeated only six days after, because Trinity Sunday, which is the seventh, hath a preface peculiar to itself.

OFFERINGS. See SACRIFICE.

OLYMPIC GAMES. See GAMES.

OLYMPII DEI. Ὀλύμπιοι Θεοί. *Olympian gods*. So the antient Athenians called the twelve chief deities, to whom they had dedicated a very magnificent altar. These were;

1. Jupiter.	5. Vulcan.	9. Minerva.
2. Mars.	6. Apollo.	10. Ceres.
3. Mercury.	7. Juno.	11. Diana.
4. Neptune.	8. Vesta.	12. Venus.

Alexander the Great, after the conquest of Persia, desired to have his statue received among the number of these deities, and placed upon the same altar; which arrogant request the Athenians, from a base spirit of flattery, readily complied with.

OMBIASSES. Priests of the island of Madagascar. They are a sort of physicians and soothsayers. They teach to make Talismans, and other charms, which they sell to the rich, to preserve them from ill accidents, and many more purposes. They have public schools, in which they teach magical arts. Some of them practise Geomancy, and draw their figures upon a little smooth board covered with fine sand. These are consulted by the sick, to know the time and means of their recovery; and by others for the success of their affairs. In making their figures, they observe the hour of the day, the planet that rules, and ascending sign, with other superstitions. There are degrees of dignity among them, resembling the Christian Hierarchy; as the *Sabaha*, or Pope; the *Lamlamaba*, or archbishop; the *Catibu*, or bishop; the *Faqui* or priests; and the *Mouldaxi* or deacons. The people stand in great awe of them.

FLACOURT'S  
Hist. of Ma-  
dagascar.

OMENS. As part of the religion, or rather superstition, of the antient Pagans was conversant about *ominous words and things*; I shall here give some account of them.

*Omens* were certain accidents, and casual occurrences, which were thought to contain in them prefaces of good or evil. Of these there were three sorts: the first, of things internal, or those which affected the persons themselves: the second, of things external, that only appeared to men, but did not make any impression upon them: the third were ominous words.



Of the first sort were, those sudden consternations, called *Panici terrores*, *Panic fears*, that seized upon men, without any visible cause, and were therefore imputed to the operation of dæmons, especially the god *Pan*. The reason of ascribing them to this deity was, because, when *Osiris* was bound by *Typhon*, *Pan* and the satyrs appearing put him in a fright; or because he affrighted the giants, who waged war against Jupiter. Of these Panics there is frequent mention in history. Thus, when Brennus, general of the Gauls, had been defeated by the Greeks, he and the remainder of his troops, the night following, were seized with such terror and distraction, that they fell to wounding and killing one another. Such another fright gave the Athenians a great advantage over the Persians; for which reason Pan had a statue erected to him; as appears from an epigram of Simonides, who makes Pan himself say;

Τὸν τραγόπεν ἐμὲ Πᾶνα, τὸν Ἀρχαδα, τὸν κατὰ Μήδων,  
Τὸν μετ' Ἀθηναίων σήπατο Μιλτιάδης.

*To me Miltiades this statue gave,  
Who 'gainst the Medes th' Athenian troops did save.*

De Augur.  
l. i. c. 9.

Problem.  
§. 33. c. 7.  
De Exped.  
Cyri, l. 3.  
Plur. in  
Themist.

To this may be added, all extraordinary emotions and perturbations of body or mind; the palpitations of the heart, the eye, or any of the muscles. Niphus has enumerated all the parts of the body, with all the Omens to be gathered from each of them. *Sneezing*, in particular, was so superstitiously observed, that divine worship was thought due to it. Aristotle tells us in express terms, that sneezing was accounted a deity: and Xenophon reports, that the soldiers with one accord worshipped it as a god. When Themistocles was offering sacrifice, a sneeze happened on the right hand; whereupon Euphrantides the soothsayer predicted a memorable victory, which was afterwards obtained by him. Socrates himself, though he greatly despised the Heathen superstitions, yet made a sneeze serve as an admonition from his dæmon. Sneezing was not always a lucky Omen, but sometimes was thought to portend evil. Thus, when Xenophon was persuading his soldiers to engage the enemy, a sneeze was accounted so dangerous an Omen, that they were forced to appoint public prayers to expiate it.

The second sort of *Omens* were, of such things as appeared to men, but were not contained in their own bodies. Of these there were several sorts. For, first, the beginnings of things were thought to contain something ominous; as Ovid has observed:

Fast. l. i. v.  
178.

Rerum principiis omina inesse solent:  
Ad primam vocem timidas advertimus aures,  
Et primum visam consulit augur avem.

*The first of all things still are ominous:  
To the first sound we lend a trembling ear;  
From the first bird the Augur takes presage.*

PAUSAN. in  
Messeniæ.

CICERO, de  
Divinat. l. i.

It was thought a direful Omen, when any thing unusual befel the temples, altars, or statues of the gods. Such was that, which happened to the statue of Diana, which let the shield fall out of its hand. Before the Lacedæmonians were vanquished at Leuctra, the two golden stars, consecrated by them at *Delphi* to Castor and Pollux, fell down, and could never be found again. To this head must be reduced the sweating, or falling down, of images, the doors of temples opening of themselves, and other accidents, whereof no account could be assigned. To this likewise belong all monstrous births, sudden and unexpected deluges, the withering or flourishing of fruits and trees, the noise of beasts, and other accidents contrary to the common course of nature, the inversion of which was thought a certain argument of the divine displeasure. This kind of unlucky Omens are beautifully described in the following passage of Virgil.

Tempore



Tempore quanquam illo tellus quoque, & æquora ponti,  
 Obscænique canes, importunæque volucres,  
 Signa dabant. Quoties Cyclopum effervere in agros  
 Vidimus undantem ruptis fornacibus Ætnam  
 Flammarumque globos, liquefactaque volvere faxa ?  
 Armorum sonitum toto Germania cælo  
 Audiit; insolitis tremuerunt motibus Alpes.  
 Vox quoque per lucos vulgo exaudita filentes  
 Ingens, & simulacra modis pallentia miris  
 Visa sub obscurum noctis: pecudesque locutæ,  
 Infandum! sistunt amnes, terræque dehiscunt:  
 Et mœstum illachrymat templis ebur, æraque sudant.  
 Proluit infano contorquens vortice fylvas  
 Fluviorum rex Eridanus, camposque per omnes  
 Cum stabulis armenta tulit: nec tempore eodem  
 Tristibus aut extis fibræ apparere minaces,  
 Aut puteis manare cruor cessavit; & alte  
 Per noctem resonare lupis ululantibus urbes.  
 Non alias cælo ceciderunt plura sereno  
 Fulgura, nec diri toties arfere cometæ.

Georg. l. i.  
 v. 469.

*Earth, air, and seas, with prodigies were sign'd,  
 And birds obscene, and howling dogs divin'd.  
 What rocks did Ætna's bellowing mouth expire  
 From her torn entrails, and what floods of fire !  
 What clanks were heard, in German skies afar,  
 Of arms, and armies rushing to the war !  
 Dire earthquakes rent the solid Alps below,  
 And from their summits shook th' eternal snow :  
 Pale spectres in the close of night were seen,  
 And voices heard of more than mortal men.  
 In silent groves dumb sheep and oxen spoke ;  
 And streams ran backwards, and their beds forsook:  
 The yawning earth disclosed th' abyss of hell :  
 And holy sweat from brazen idols fell.  
 Then, rising in his might, the king of floods  
 Rush'd thro' the forests, tore the lofty woods ;  
 And rolling onwards, with a sweepy sway,  
 Bore houses, herds, and lab'ring binds away.  
 Blood sprang from wells, wolves howl'd in towns by night ;  
 And boding victims did the priests affright.  
 Such peals of thunder never pour'd from high,  
 Nor forked lightnings flash'd from such a fullen sky.  
 Red meteors ran across th' ethereal space ;  
 Stars disappear'd, and comets took their place.* DRYDEN.

These dreadful prodigies, the poet tells us, were fore-runners of the civil wars, which followed immediately upon the murthur of Julius Cæsar :

Ergo inter sese paribus concurrere telis  
 Romanas acies iterum videre Philippi.

Ib. v. 489.

*For this th' Emathian plains once more were strow'd }  
 With Roman bodies, and just heav'n thought good }  
 To fatten twice those fields with Roman blood.* DRYDEN.

Under the head of external Omens are to be placed those which offered themselves in the way. Such were, the meeting of an eunuch, a black, a bitch with whelps, a snake lying in the road, or a hare crossing the way. A weezle crossing the way was sufficient to defer a public assembly for that day. Some Omens happened at home; as, the coming in of a black dog, a mouse gnawing a bag of



of falt, the appearing of a snake, or a weezele on the house-top. Such also were, the throwing down of falt, spilling water or wine, and ten thousand other accidents.

In the last place, Words were ominous, and, as they were good or bad, were believed to presage accordingly. Hence, at the performance of religious ceremonies, they used to make proclamation, *ut faverent linguis*, that all there present should govern their tongues. In bidding festivals and holidays, the people were commanded, *litibus & jurgiis abstinere*, to beware of brawls and quarrels. And at public lustrations, the persons, who brought the victims, were required to have, *bona nomina*, fortunate names. Horace advises the young men and women not to pronounce any ill-omened words :

Od. 14. 1. 3.  
v. 10.

----- Vos, O pueri, & puellæ  
Jam virum expertæ, male ominatis  
Parcite verbis.

*Ye smiling maids, ye girls and boys,  
And you who taste the marriage joys,  
With mirth salute our conqu'ring lord,  
Nor drop one inauspicious word.*

CREECH.

Mr Dryden has excellently expressed the superstition of ominous words, in his play of *Oedipus* ; where that heroe is introduced thundering most dreadful imprecations on the murderers of Laius. Jocasta coming in interrupts him thus :

Joc. *At your devotions ? Heav'n succeed your wishes,  
And bring th' effect of these your pious pray'rs  
On you, on me, on all !*

Priest. *Avert this Omen, Heav'n !*

Oed. *O fatal sound ! Unfortunate Jocasta !  
What hast thou said ? an ill hour hast thou chosen  
For these foreboding words. Why, we were cursing.*

Joc. *Then may that curse fall only where you laid it.*

Oed. *Speak no more ;  
For all thou sayst is ominous : we are cursing,  
And that dire imprecation hast thou fasten'd  
On Thebes, and thee, and me, and all of us.*

Joc. *Are then my blessings turn'd into a curse ?  
O unkind Oedipus ! my former lord  
Thought me his blessing. Be thou like my Laius.*

Oed. *What ! yet again ! the third time thou hast curs'd me :  
This imprecation was for Laius' death,  
And thou hast wish'd me like him.*

Virgil introduces Æneas catching Ascanius's words, as a happy Omen. That young prince having observed, that the Trojans, who laid their meat upon pieces of bread, fulfilled thereby the prediction, that they should be forced to eat their very tables ; Æneas is struck with the observation :

Æn. 1. 7. v.  
117.

----- Ea vox audita laborum  
Prima tulit finem ; primamque loquentis ab ore  
Eripuit pater, & stupefactus numine preffit.

*The speech had Omen, that the Trojan race  
Shou'd find repose, and this the time and place.  
Æneas took the word.*

DRYDEN.

We may add here, that certain times also were ominous ; some days being accounted fortunate and successful, and others the contrary. Thus Hesiod ;

"Ἄλλοτε μνηστὴρ πέλει ἡμέρα, ἄλλοτε μήτηρ.

I

Some



*Some days, like rigid step-dames, adverse prove,  
Thwart our designs, and cross what'er we love :  
Others more fortunate and lucky shine,  
And, as a tender mother, blest what we design.*

H. H.

For this reason Augustus Cæsar never went abroad upon the day following the *Nundinæ*, nor began any serious undertaking on the *Nones*. Sueton. in Augusto.

The way to avert an *Omen*, if it was an animal, was to throw a stone at it, or to kill it outright; and if an unlucky speech, to retort it upon the speaker with a 'Let it fall upon thy own head.' Instead of imprecation, they sometimes used 'God forbid.' Sometimes they pray'd, that the *ominous* thing might be carried away to the farthest part of the world, or cast into the sea. And sometimes it was burned with such sorts of woods, as were sacred to the infernal gods.

The reader may not be displeased to see here a reflexion of Mr Bayle on the subject of Omens and Presages. It was occasioned by a circumstance in the life of Pericles, and is as follows :

'One day they brought to Pericles the head of a ram that had but one horn. That ram was yeaned in a country house of Pericles. Lampon, the diviner, declared that it was a sign, that the power of the two factions, which were then in Athens, would fall into the hands of the person, in whose house that prodigy happened. Anaxagoras went another way to work. He dissected that monster, and finding the skull smaller than it should be, and of an oval figure, he explained the reason why that ram had but one horn, and why it came out in the middle of the forehead. That method of giving an account of prodigies was admired; but some time after Lampon was admired, when they saw the faction of Thucydides overthrown, and all the authority in the hands of Pericles. The Historian says thereupon, that the diviner and the Philosopher might be both in the right, the one in guessing at the effect, and the other in guessing at the cause. It was the Philosopher's business, adds he, to explain from whence and how that single horn was formed; but it was the diviner's office to declare why it was formed, and what it portended. For they, who say, that as soon as a natural reason is found out, the prodigy vanishes away, are not aware that they destroy artificial as well as celestial signs. Watch-lights upon towers, sundials, &c. depend upon certain causes, which act according to certain rules; yet they are appointed to signify certain things. This is the most specious and strongest reason that can be alledged for the vulgar opinion which Anaxagoras opposed. That a natural phenomenon may be a prodigy, or a sign of a future evil, it is not at all necessary that Philosophers should not be able to give any account of it; for though they may explain it by the natural virtues of second causes, yet it may very well be appointed to preface something. Watch-lights are explained by natural reasons, nevertheless they are a sign of the course which pilots ought to steer. It must be therefore confessed, that Plutarch has defended the common opinion as learnedly as it can be maintained. The efficient cause, when found out, does not exclude the final cause, and even necessarily supposes it in every action directed by an intelligent being. What grounds therefore do Philosophers go upon, when they maintain that eclipses, being a natural consequence of the motion of the planets, cannot be a preface of the death of a king, and that the overflowing of rivers, being a natural effect of rains, or melted snows, cannot portend a sedition, the dethroning of a prince, or such like public calamities? I answer, that they go upon this ground, that the effects of nature, cannot be presages of future contingents, unless they be appointed for that end by a particular intelligent being. It is evident that the laws of nature, being left in their general course, would never raise any towers, nor set up watch-lights upon them for the use of pilots. It must be the work of men; it is necessary that their particular wills should apply the virtue of bodies in such a manner, as may relate to the end which they propose to themselves. On the other hand, it is manifest that the laws of nature, being left in their general course, cannot produce any meteors, or the overflowing of a river, whereby the inhabitants of a kingdom may know that there will arise a sedition in two or three years time, which will overthrow the monarchy. It is manifest that a particular intelligent Being must needs form those meteors, or those great inundations, that they may be the

BAYLE'S  
Diſt. Hiſt.  
Crit. Art.  
PERICLES,  
Remark A.



‘ signs of a change of government. But then it will be impossible to explain  
 ‘ them by physical reasons ; for that, which depends upon the particular will of a  
 ‘ man or an angel, is not the object of science : the causes thereof cannot be  
 ‘ found out by Philosophy. From whence it follows, 1. That an event, which  
 ‘ may be explained by physical reasons, is not a presage of a future contingent,  
 ‘ and that such a presage cannot be explained by the laws of nature. So that  
 ‘ when Plutarch says, that the diviner found out the final cause, and the Philoso-  
 ‘ pher the efficient cause, he must suppose that a particular spirit so disposed the  
 ‘ skull of that ram, that his brains being straitned, and ended sharpening over against  
 ‘ the middle of the forehead, produced but one horn which came out in that very  
 ‘ place. He must also suppose, that this spirit modified the brains of that ram in  
 ‘ such a manner, to the end that the Athenians might know that the faction of  
 ‘ Pericles would overthrow that of Thucydides, and have all the power in it’s  
 ‘ hands. But that supposition, being contrary to the notions, whereby we know  
 ‘ that none but God can foresee future contingents, cannot be admitted ; and so  
 ‘ the vulgar opinion about presages cannot be adopted without acknowledging that  
 ‘ God produces miraculously, and by a particular will, all the natural effects which  
 ‘ are looked upon as prognostics. According to that supposition, miracles, pro-  
 ‘ perly so called, would be almost as frequent as natural effects ; which is a pro-  
 ‘ digious absurdity. Observe, that if God had been willing to work a miracle,  
 ‘ to inform the Athenians that one of their factions would be destroyed, he need-  
 ‘ ed not straiten the brains of that ram. He would have produced an horn in  
 ‘ the middle of the forehead without making any alteration in the brains, which  
 ‘ would have been a stronger proof of the prodigy. However, I hope the reader  
 ‘ will find no fault with me, for having made a reflexion upon a thought of  
 ‘ Plutarch, which is so specious that it might seem to most readers to be a solid  
 ‘ one.’

D' HERBE-  
 LOT, Bibl.  
 Orient.

OMM [*Arab.*] *The Mother.* This word is applied by the Mohammedans, to  
 exprefs some things relating to their religion. For instance :

1. *Omm alketab : the mother of books.* So they call the table, or book, of divine  
 decrees, in which they pretend the destiny of all men is written in indelible  
 characters.

2. *Omm alcora : the mother of cities.* They give this name to the city of  
 Mecca, which they look upon as the center and metropolis of Mohammedism.

3. *Omm almoslem : the mother of the Musulmans.* So they call Aischah, the  
 wife and widow of Mohammed.

4. *Omm Mocri.* The name of one of the principal Mohammedan saints,  
 born at Gaznah ; who acquired such great reputation by his sanctity, that Sultan  
 Mahmoud Ben Sebekteghin often went to consult him, and refused to sit down in  
 his presence, out of respect to his virtues.

CLEM. Pro-  
 trept.

OMOPHAGIA [*Gr.*] An antient Greek festival, in honour of Bacchus,  
 surnamed *Ῥυγπαγός*, that is, *eater of raw flesh*.

ARNOD. l. 5.

This festival was observed in the same manner with the other festivals of Bac-  
 chus, in which they counterfeited madness : what was peculiar to it was, that the  
 worshippers used to eat the entrails of goats raw and bloody, in imitation of the  
 god, who was supposed to do the same thing.

JOSEPH. An-  
 tiq. l. 13. c. 6.

ONĪON. The name given to the famous temple, built, in Egypt, by  
*Onias*, son of Onias III, high-priest of the Jews, about the year of the world  
 3854, before Christ 146.

Onias, being disappointed of the high-priesthood, and having retired into Egypt  
 about the year 3842, found means so far to insinuate himself into the esteem of  
 Ptolemy Philometer, and Cleopatra his queen, that they gave him the command  
 of their army. Onias, taking advantage of this favour, asked leave of the king  
 to build a temple in Egypt after the model of that at Jerusalem, and therein to  
 settle priests and Levites of his own nation. What determined him to undertake  
 this work, was, chiefly, a passage of the prophet Isaiah, who had foretold,  
 that there should one day be *an altar to the Lord in the midst of the land of*  
*Egypt.*

Isa. xix. 19.



Onias, having obtained his request, built at Bubastus a temple in imitation of that of Jerusalem, but not so large or magnificent. He also established priests and Levites, who observed the same ceremonies there, as were performed at Jerusalem. He adorned the temple with the gifts and liberalities of the Egyptian Jews: but, instead of the candlestick which was in the temple of Jerusalem, he hung up a golden lamp which enlightened the *Onion*. The circumference of the temple was enclosed with a brick-wall and gates of stone-work. King Ptolemy endowed it with large revenues, for the support of the priests, and to supply the necessities of the holy place.

JOSEPH. de  
Bell. l. 7.  
c. 30.

The Jews, and priests, of Jerusalem could not see this temple without concern, and it was always a subject of division between the Jews of Egypt and those of Palestine. After the ruin of the temple of Jerusalem, in the year of Christ 70, Vespasian, fearing lest the Jews should retire into Egypt, and assembling in the temple *Onion* occasion a new revolt, ordered it to be demolished. But Lupus, governour of Alexandria, satisfied himself with shutting it up, about 226 years after its foundation. Paulinus his successor took away all the ornaments and riches of this temple, and would not suffer any exercises of religion to be performed in it. Such was the end of the temple *Onion*.

Id. ib. c. 57.

#### ONKELOS'S PARAPHRASE. See TARGUM.

ONSAIS. The priests and religious of Cochinchina. Some of them are employed in relieving the necessitous, and healing the sick, either by natural or magical prescriptions. Some busy themselves in repairing or building bridges and churches. Others go long pilgrimages; and others instruct the ignorant and illiterate.

F. BORRI,  
Descript. of  
Cochinchina.

The *Onsais* have a kind of subordination among them, like that of abbots, bishops, and archbishops. F. Borri the Missionary says, *they have gilt rods, and rods washed with silver, much like those we make use of in our churches.*

OPHITES. Christian heretics (if they deserve the name of Christians) so called, both from the veneration they had for the serpent that tempted Eve, and the worship they paid to a real serpent.

EPIPH. Hær.  
37.  
IREN. l. 1.  
c. 34.  
AUGUST.  
Hær. 17

The *Ophites* made their first appearance about the year 150. They pretended, that the serpent was Jesus Christ, and that he taught men the knowledge of good and evil. They distinguished between Jesus and Christ: Jesus, they said, was born of the Virgin; but Christ came down from heaven, to be united with him. Jesus was crucified; but Christ had first left him, to return to heaven. They distinguished the God of the Jews, whom they styled *Jaldabaoth*, from the supreme God. To the former they ascribed the body, to the latter the soul of men.

They had a live serpent, which they kept in a kind of cage. At certain times they opened the door, and called the serpent. The animal came out, and, mounting upon the table, twined itself about some loaves of bread. This bread they broke, and distributed among the company, who all kissed the serpent. This they called their Eucharist.

Celsus reproached the Christians, telling them he had seen a certain diagram, made by them, which favoured strongly of magic. It was composed of six circles, described one within another, on the same centre. The greatest circle was called *Leviathan*, or the universal soul; the smallest was called *Behemoth*, and the rest had particular names. Origen, explaining this diagram, tells us, it was an invention of the *Ophites*, and says, that in these circles were written the names of seven demons, whom they adored.

ORIG. contr.  
Cels. l. 6.

The adoration of a serpent was not peculiar to these *Ophites*. The Jews had been guilty of this kind of idolatry: witness the brazen serpent, which king Hezekias broke in pieces, and to which the Israelites offered incense. The serpent was the most venerable of all the symbols of the Egyptian religion; and when they represented the world, they painted an azure circle covered with flames, and in the middle of it a serpent. It was very like the Greek  $\Theta$ : the circle represented the world, and the serpent the good demon, that is, God himself, who is, as it were, the soul of the world.

2 Kings xviii.  
4.  
EUSEB. Prep.  
Evang. l. 1.  
c. 10.



Isid. Orig.  
l. 12. c. 4.

The *Genii*, protectors of cities, and other places, were, by the Pagans, adored under the symbol of serpents. And two serpents, painted at the entrance of any place, was a sign that it was consecrated to some heroic or god. Hence Persius ;

Sat. 1. v.  
114.

Pinge duos angues ; pueri, facer est locus, extra  
Meite.

*Two painted serpents shall on high appear ;  
'Tis holy ground ; you must not urinate here.*

DRYDEN.

Virgil relates, that Æneas, having sacrificed to the *Manes* of his father Anchises, saw a serpent glide from his tomb, and was in doubt whether it was the tutelary god of the place, or of his father.

Æn. l. 5.  
v. 84.

Dixerat hæc : adytis cum lubricus anguis ab imis  
Septem ingens gyros, septena volumina traxit,  
Amplexus placide tumulum, lapsusque per aras :  
Cæruleæ cui terga notæ, maculosus & auro  
Squamam incendebat fulgor ; ceu nubibus arcus  
Mille trahit varios adverso sole colores.  
Obstupuit visu Æneas : ille agmine longo  
Tandem inter pateras, & levia pocula serpens,  
Libavitque dapes, rursusque innoxius imo  
Successit tumulo, & depasta altaria liquit.  
Hoc magis inceptos genitori instaurat honores,  
Incertus Geniumne loci, famulumne parentis  
Esse putet.

*Scarce had he finish'd, when, with speckled pride,  
A serpent from the tomb began to glide :  
His bulky bulk on seven high volumes roll'd ;  
Blue was his breadth of back, but streak'd with scaly gold.  
Thus, riding on his curls, he seem'd to pass  
A rowling fire along, and singe the grass.  
More various colours thro' his body run,  
Than Iris, when her bow imbibes the sun.  
Betwixt the rising altars, and around,  
The sacred monster shot along the ground ;  
With harmless play amidst the bowls he pass'd,  
And with his lolling tongue assay'd the taste.  
Thus fed with holy food, the wondrous guest  
Within the hollow tomb retired to rest.  
The pious prince, surprized at what he view'd,  
The funeral honours with more zeal renew'd ;  
Doubtful if this the place's Genius were,  
Or guardian of his father's sepulchre.*

DRYDEN.

It is well known, that the god Æsculapius was worshipped under the figure of a serpent.

Antiq. Bo-  
ruff. l. 1.

Erasmus Stella tells us, that the antient inhabitants of Borussia, or Prussia, having originally no religion, began with the worship of serpents. And there are countries in the Indies, where they still worship these monstrous animals.

OPS. *The same as Cybele, Rhea, or Vesta. See CYBELE, RHEA, and VESTA.*

LAMBERTI,  
Descrip. of  
Mingrelia.  
F. SIMON,  
Bibl. Crit.  
T. 1.

OQUAMIRIS. Certain sacrifices of the Mingrelians, or Christians inhabiting the country of Mingrelia in Asia.

The principal sacrifice is that, at which the priest, after having pronounced some particular prayers, singes the victim with a lighted taper ; then leads it in procession



proceſſion round the devotee, for whoſe particular ſervice it is to be ſlaughtered; and at laſt, having ſacrificed it, orders it to be dreſſed, and brought to table. The whole family ſtand round it, each having a wax taper in his hand. He, for whom the ſacrifice is peculiarly intended, kneels down before the table, whiſt the prieſt reads ſome prayers ſuitable to the occaſion. When this is done, all the company throws frankincenſe into the fire. The prieſt then cuts off a piece of the victim, waves it over the head of the devotee, and gives it him to eat; after which the whole company drawing near wave their tapers in like manner over his head, and then throw them into the fire. Then they feaſt upon the victim, and what remains belongs to the ſacrificator.

They have another *Oquamiri*, which is celebrated in honour of the dead. What is moſt remarkable in it is, that they pour oil and wine mingled together upon the victim.

They have likewise *Oquamiris* dedicated to particular ſaints. In that of St Michael, they ſacrifice a pig and a cock. In that of St George, when the vintage is ripe, they conſecrate a large barrel of wine. They range themſelves round it, and the maſter of the family repeats a prayer. Then he kills a hog or a kid, and ſprinkles the veſſel with the blood. The ceremony concludes with eating and drinking plentifully.

ORACLES. In the Heathen world, were the answers, which the gods were ſuppoſed to give to men, who conſulted them upon any occaſion, or affair of importance. Theſe answers were uſually given by the intervention of the prieſt, or prieſteſs, of the god, who was conſulted.

The credit of Oracles was ſo great, that, in all doubts and diſputes, their de-terminations were held ſacred and inviolable: whence vaſt numbers flocked to them for advice about the management of their affairs; and no buſineſs of any conſequence was undertaken, ſcarce any peace concluded, any war waged, any new form of government inſtituted, or new laws enacted, without the advice and approbation of the Oracle. Cræſus, before he durſt venture to declare war againſt the Perſians, conſulted not only all the moſt famous Oracles of Greece, but ſent embaſſadors as far as Libya, to aſk advice of Jupiter Ammon. Minos, the Athenian law-giver, received inſtructions from Jupiter, how to model his intended government: and Lycurgus, legiſlator of Sparta, made frequent viſits to Delphian Apollo, and received from him the plat-form of the Lacedæmonian common-wealth.

It is not to be wondered at, that the prieſts, who delivered the Oracles, were in the higheſt credit and eſteem. This reputation they improved greatly to their advantage: for they allowed no man to conſult the gods, before he had offered coſtly ſacrifices, and made rich preſents to *them*. And, to keep up the veneration for Oracles, they admitted perſons to conſult the gods only at certain ſtated times; and ſometimes the greateſt perſons could no ways obtain an answer. Alexander himſelf was peremptorily denied by the *Pythia*, or prieſteſs of Apollo, till ſhe was by downright force compelled to aſcend the *Tripod*; when, being unable to reſiſt any longer, ſhe cried out, ἀνίκητος εἶ, *thou art invincible*; which words were thought a very lucky omen, and accepted inſtead of a farther Oracle.

It was the common opinion, that Jupiter was the firſt ſource and cauſe of Oracles. It was he, who kept the books of fate, and revealed out of them what he pleaſed to inferior dæmons: for which reaſon he was ſtyled Πανομφαίος, the *Univerſal Oracle*:

Ἐνθα πανομφαίῳ Ζηνὶ πρέζεσκον Ἀχαιοί·

HOM. II. I. 8.  
v. 250.

*The Greeks there paid their vows to Panomphaean Jove.*

Of the other gods, Apollo had the greateſt reputation for predictions, and his Oracles were the next in vogue to thoſe of Jupiter. Take a ſhort hiſtory of the principle Oracles of antiquity, as follows.



I. *The Oracles of J U P I T E R.*

The first, and most remarkable, of these, was the famous *Oracle of Dodona*.

Lib. 2.

*Dodona* was a city of Epirus, built by Deucalion, who founded a temple there, which he consecrated to *Jupiter Dodonæus*. But the Oracle seems to have been much more antient than the temple. The original of it is very fabulous and uncertain. Herodotus gives two accounts of it; the first of which, he tells us, he received from the priests of Jupiter at Thebes in Egypt. It was this; that the Phœnicians had carried away two priestesses from that place, one of whom they sold into Libya, and the other into Greece; and that each of these had erected the first Oracle in those nations, the one of *Jupiter Ammon*, the other of *Jupiter Dodonæus*. The other account was given him by the priestesses of Dodona: viz. that two black pigeons taking their flight from Thebes in Egypt, one of them came to Libya, where she commanded that an Oracle should be erected to Ammon; the other to Dodona, where she sat upon an oak, and from thence ordered that there should be in that place an Oracle of Jupiter. These two stories are reconciled by Servius, who observes, that the same word (*πελείαι*) signifies both a prophets or priests, and a pigeon.

The priests, who delivered the Oracles of *Jupiter Dodonæus*, were called *Selli*, and observed a very rigid discipline: whence Homer;

Il. 1. 16.  
v. 253.

Ζεῦ ἄνα Δωδωναῖε, Πελάσγιε, πηλόθι ναίων,  
Δωδώνης μεδίων θυχεϊμέρη· ἄμρι δὲ Σελῶσι  
Σοὶ ναῖεσ' ὑπορῆται ἀνιπτόποδες, χαμγαῖναι.

*O thou supreme! high-throned all height above!  
O great Pelasgic, Dodonæan Jove!  
Who 'midst surrounding frosts, and vapours chill,  
Preside on bleak Dodona's vocal hill:  
Whose groves the Selli, race austere! surround,  
Their feet unwash'd, their slumbers on the ground;  
Who hear from rustling oaks thy dark decrees,  
And catch the fates, low-whisper'd in the breeze.*

MR POPE.

Before the time of the *Selli*, the temple of Dodona, it is said, was inhabited by the seven daughters of Atlas, called from thence *Dodonides*. And, in later ages, the Oracles were pronounced by three old women; and Strabo tells us, this change was made, when Jupiter admitted Dione to cohabit with him, and receive divine honours in this temple.

Near the temple of Dodona was a sacred grove, full of oak-trees, in which the nymphs and satyrs were thought to inhabit. Before the invention of Agriculture, when men fed upon acorns, those of this wood were much esteemed: whence Virgil;

Georg. 1. 1  
v. 147

Prima Ceres ferro mortales vertere terram  
Instituit; cum jam glandes atque arbuta sacra  
Deficerent sylva, & victum Dodona negaret.

*First Ceres taught the ground with grain to sow,  
And arm'd with iron shares the crooked plow;  
When now Dodonian oaks no more supply'd  
Their mast, and trees their forest-fruit deny'd.*

D R Y D E N.

The oaks were said to be endued with a human voice, and a prophetic spirit: the reason of which fiction seems to have been, that the priests often concealed themselves within the hollow of these trees, and from thence delivered Oracles.

Tab. 8.

Strabo, in his description of Elis, speaks of an Oracle of *Olympian Jupiter*, which was once famous, but did not continue long in repute: yet the temple, in which it stood, still preserved its ancient splendor, and was enriched with presents from all parts of Greece.

Jupiter



Jupiter had another very antient Oracle in Crete, from which Minos was said to have received the plan of his laws. This Oracle was under ground; and near it, on mount Ida, was a temple dedicated to Jupiter. Pythagoras, as Diogenes Laertius tells us, descended into this cave, to consult the Oracle, which here was usually revealed in dreams. In Pythag.

## II. The Oracles of A P O L L O.

This god was thought more especially to preside over prophets, and to inspire into them the knowledge of future events: wherefore his Oracles were both the most numerous, and of the greatest repute.

Among the Oracles of Apollo, the *Delphian* challenged the first place, as well for its antiquity, as for the truth and perspicuity of its answers, the magnificence of its structures, the number and richness of its presents, and the multitudes, which from all parts resorted to consult it.

The city *Delphi* was thought to be placed in the middle of the world; and the poets feign, that Jupiter, being desirous to know the middle part of the earth, sent forth two eagles, one from the east, and the other from the west, and that they met in this place.

The original of the Oracle of *Delphi* is variously reported. According to some, it was antiently possessed by the *Earth*; according to others, by *Themis*. However it be, it came at length into the hands of Apollo, and was said to have been discovered by goats. For upon mount Parnassus, where goats were wont to feed, there was a deep cavern, with a small narrow mouth, to which when any of the goats approached, they began immediately to leap after a strange and antick manner, and to utter unusual sounds. The goat-herd, observing this, and wondering what should be the cause of it, went himself to view the cavern, whereupon he was seized with a like fit of madness, leaping and dancing, and foretelling things to come. This being noised abroad, vast multitudes of people flocked to the place, and as many as looked in were inspired after the same manner. The magistrates, rightly judging that it was the inspiration of some deity, forbade any one to approach it, and ordered a *tripod* to be placed upon the mouth of it, upon which a virgin was appointed to sit, and deliver the answers of the god: Hence Lucan :

Ut vidit Pæan vastos telluris hiatus  
Divinam spirare fidem, ventosque loquaces  
Exhalare solum, sacris se condidit antris,  
Incubuitque adyto, vates ibi factus, Apollo.

LUCAN. l. 5.  
v. 82.

But when the god perceived, how from below  
The conscious caves divinest breathings blow,  
How vapours cou'd unfold th' enquirer's doom,  
And talking winds cou'd speak of things to come;  
Deep in the hollows plunging he retired,  
There, with foretelling jury first inspired,  
From thence the prophet's art, and honours, he acquired. } ROWE.

There are different opinions concerning the *tripod* placed upon the mouth of the cavern. Some pretend, it was a pot filled with dust, through which the *afflatus* passed into the virgin's belly, and thence proceeded out of her mouth. Others are of opinion, it was a large vessel, into which the prophetess plunged herself, when she expected an inspiration. But it is generally thought to have been a three legged table, or seat, on which she leaned or sat. Some will have the *tripod* to have been sacred to Apollo, either because of the perfection of the number *three*, or in allusion to the three celestial circles. The same *tripod* was not always used. There was one of brass, said to be made by Vulcan; and another of gold, dedicated to Apollo upon the following account: Certain fishermen of Miletus, having sold their next draught to some persons that stood by, cast their net into the sea, and drew up a golden *tripod*; whereupon a hot contention arose between the fishermen and their chapmen, the former alledging, they had sold nothing but the fish they were to take, and the buyers on the other hand claiming the whole

Schol. in  
Aristoph.  
Plut.



whole draught. When neither side would yield, they agreed to refer the dispute to Apollo's determination: whereupon they came to *Delphi*, where they received this answer:

Ἐκρονε Μιλήτις, τρίποδ' ἔπειτα Φοῖβον ἐρωτάς;  
Ὅς σοφὴν πάντων πρῶτον, ταύτῃ τρίποδα δός;

i. e. *Milesian*, dost thou enquire of Apollo concerning the tripod? Give it to him, who excels all others in wisdom. This Oracle being given at the time when the seven wise men flourished, it was separately offered to each of them; but they all modestly declining it, it was determined to consecrate it to Apollo himself, as being the fountain of all wisdom.

The Delphian Oracles were delivered by a priestess, whom they called *Pythia*, either from the serpent *Python*, which Apollo slew; or, ἀπὸ τῆς πύθεσθαι, from enquiring at the Oracle. The *Pythia*, before she ascended the tripod, used to wash herself in the fountain *Castalis*, at the foot of *Parnassus*. At her first sitting down, she shook the laurel-tree, that grew by the tripod. Being placed upon it, she began to swell, and foam at the mouth, and to appear like one frantic and distracted; like Virgil's Sibyl:

Æn. l. 6.  
v. 46.

----- Cui talia fanti  
Ante fores, subito non vultus, non color unus,  
Non comptæ mansere comæ; sed pectus anhelum,  
Et rabie fera corda tument; majorque videri,  
Nec mortale sonans, aflata est numine quando  
Jam propiore dei.

----- Thus while she said,  
(And shiv'ring at the sacred entry staid)  
Her colour changed, her face was not the same,  
And hollow groans from her deep spirit came.  
Her hair stood up; convulsive rage possess'd  
Her trembling limbs, and heav'd her lab'ring breast.  
Greater than human kind she seem'd to look,  
And with an accent more than mortal spoke.  
Her glaring eyes with sparkling fury rowl;  
When all the god came rushing on her soul.

DRYDEN.

De Defect.  
Oracul.

She was not always affected in the same manner. Sometimes the inspiration was mild and gentle; and sometimes she was thrown into extreme fury; insomuch that Plutarch speaks of one enraged to such a degree, that she affrighted those, who came to consult the Oracle; and so violent was the paroxysm, that in a little time after she died. Hence Lucan:

Lib. 5. v.  
117.

Numinis aut pœna est mors immatura recepti,  
Aut pretium; quippe stimulo fluctuque furoris  
Compages humana labat, pulsusque deorum  
Concutiunt fragiles animos.

For death too oft her holy task attends,  
And immature her dreadful labour ends.  
Torn by the fierce distracting rage she springs,  
And dies beneath the god, for whom she sings.

ROWE.

Whoever went to consult the Oracle, was required to make large presents to the god; whence it came to pass, that this temple exceeded all others in riches and magnificence. They were to propound their question in as few words as possible, and to offer sacrifices to Apollo.

The answer was always return'd in Greek, and usually in Hexameter verse; and some are of opinion, there were poets maintained in the temple, to catch the Oracles as they were given, and wrap them up in metre. However this custom



did not so universally prevail, but that sometimes they were delivered in prose, as Plutarch has proved by a great many instances.

The Delphian Oracles, if compared with some others, were plain and perspicuous; inasmuch that it was usual for those, who had received an obscure answer at *Dodona*, to desire Apollo at *Delphi* to explain the meaning of it. Nevertheless these were not a little obscure and ambiguous; the reason of which is said to have been, that *impure persons ought not to be admitted to sacred things*. CLEM. ALEX. Strom. 5.

The veracity of this Oracle was so famous, that *παρὰ ἐκ τριπόδος*, *the answers from the tripod*, became a proverbial expression for certain and infallible truths. But, in later times, the case was altered; for Demosthenes complained, that the *Pythia* did *φιλιππίζειν*, *philippize*, i. e. speak as *Philip*, King of Macedon, would have her. And, before that time, she was said to receive a bribe of Clisthenes, to persuade the Lacedæmonians, to free the Athenians from their tyrants.

At what time the Oracle of *Delphi* ceased, is uncertain. Strabo tells us, in his Geogr. 1. 9. time it had lost its reputation. Dio will have it, that it ceased from the time that it was polluted by Nero, who killed men in the mouth of the cavern, from whence the inspiration ascended. In Juvenal's time, the god had quite forsaken it:

----- Delphis Oracula cessant,  
Et genus humanum damnat caligo futuri.

Sat. 6. v. 554.

----- The Delphian Oracles are dumb,  
And mankind ignorant of what's to come.

Lucan introduces the *Pythia* herself endeavouring to assign a reason for this silence.

----- muto Parnassus hiatu  
Conticuit, preffitque deum: seu spiritus istas  
Destituit fauces, mundique in devia versum  
Duxit iter; seu barbarica cum lampade Python  
Arfit, in immensas cineres abiere cavernas,  
Et Phœbi tenuere viam: seu sponte deorum  
Cyrrrha filet, fatigue sat est arcana futuri  
Carmine, longævæ, vobis commissa, Sibyllæ:  
Seu Pæan solitus templis arcere nocentes,  
Ora quibus solvat, nostro non invenit ævo.

Lib. 5. v. 131.

*Long has our Phœbus, and his cave been dumb.  
Whether, disdaining us, the sacred voice  
Has made some other distant lands his choice;  
Or whether, when the fierce barbarian fires  
Low in the dust had laid our lofty spires,  
In heaps the mouldring ashes heavy rod,  
And choak'd the channels of the breathing god:  
Or whether heav'n no longer gives replies,  
But bids the Sibyll's mystic verse suffice:  
Or if he deigns not this bad age to bear,  
And holds the world unworthy of his care:  
Whate'er the cause, our god has long been mute,  
And answers not to any suppliant's jute.*

Rowe.

Next to the Delphian Oracle may justly follow that at *Delos*, the most celebrated of all the islands called *Cyclades*. It is famous among the poets for having been the birth-place of Apollo and Diana, and was therefore accounted so sacred, and inviolable, that the Persians, when they pillaged and destroyed almost all the other temples of Greece, durst not attempt any thing against the temple in this island. Apollo had an image erected in this place, in the shape of a dragon; and here he gave answers, in plain terms, without any ambiguity or obscurity. But these answers were not to be expected all the year; for Apollo only kept his summer-residence in this place.



VIRG. Æn.  
l. 4. v. 143.

Qualis, ubi hybernâ Lyciam, Xanthique fluenta  
Deferit, ac Delum maternam invisit Apollo,  
Instauratque choros; mixtique altaria circum  
Cretesque Dryopesque fremunt, pictique Agathyrsi:  
Ipse jugis Cynthi graditur, mollique fluentem  
Fronde premit crinem fingens, atque implicat auro:  
Tela sonant humeris.

*Like fair Apollo, when he leaves the frost  
Of wintry Xanthus, and the Lycian coast,  
When to his native Delos he resorts,  
Ordains the dances, and renews the sports:  
Where painted Scythians, mix'd with Cretan bands:  
Before the joyful altars join their hands  
Himself, on Cynthus walking, sees below  
The merry madness of the sacred show.  
Green wreaths of bays his length of hair inclose;  
A golden fillet binds his awful brows:  
His quiver sounds.*

DRYDEN.

One of the altars of this temple was by some reckoned amongst the seven wonders of the world. It was erected by Apollo himself at the age of four years, and composed of the horns of goats, killed by Diana on mount Cynthus; which were compacted together in a wonderful manner, without any visible tie or cement. One of Ovid's Heroines takes particular notice of this altar, among other curiosities in the island of Delos.

Epist. Cydip.  
Acont.  
v. 97.

Et modo porticibus spatior, modo munera regum  
Miror; & in cunctis stantia signa locis.  
Miror & innumeris structam de cornibus aram,  
Et de qua pariens arbore nixa dea est.

*Now thro' the spacious Portico's I pass,  
And view the riches of the holy place.  
Where'er around I cast my wond'ring eyes,  
Rich presents glitter, and proud statues rise.  
I see the tree, by which the god was born,  
And wonder at the altar made of horn.*

PLATO, in  
Phædone.

The Athenians made an annual procession to this island of Delos. The author of this custom was Theseus, who, being sent with other Athenian youths into Crete, to be devoured by the Minotaur, made a vow to Apollo, that, if he would grant them a safe return, they would make a solemn voyage to his temple at Delos every year. Accordingly a ship was annually sent to Delos, and during the voyage they cleansed and lustrated the city, and it was held unlawful to put any malefactor to death till the return of the ship; which was the reason that Socrates was reprieved for thirty days after his condemnation. When they arrived at Delos, they offered sacrifices, and celebrated a festival in honour of Apollo. At their return, all the people ran forth to meet them, opening their doors, and making obedience as they passed.

XENOPH.  
Memorab.  
l. 4.

MACROB.  
Saturnal. l. 1.  
c. 17.

The next remarkable Oracle is that of *Apollo Didymæus*, so named from the double light imparted by him to mankind; the one directly and immediately from himself, considered as the sun, and the other by reflection from the moon. The place of it was called *Didyma*, and belonged to the Milesians. It was also called the Oracle of the *Branchide*, and its original is thus described by Varro. 'Branchus was the reputed son of Macareus, but begotten by Apollo. His mother, being with child, dreamed that the sun entered into her mouth, and passed through her belly: whence the child was named *Branchus*, from *πέρυς*, the throat, through which the god had passed. The boy afterwards, having kissed

Apollo



‘ Apollo in the woods, began to prophesy, and presently after disappeared.  
 ‘ Whereupon a magnificent temple was dedicated to him and *Apollo Phileus*, so  
 ‘ called from φίλειν to *kiss*.’

In the time of the Persian war, this temple was spoiled and burned, being be- STRABO, l. 14.  
 trayed into the hands of the Barbarians by the *Branchidæ*, or priests, who had the  
 care of it. But it was afterwards rebuilt by the Milesians, with such magnificence,  
 that it surpassed almost all the other Grecian temples in bigness, being raised to  
 such a bulk, that they were forced to let it remain uncovered; the compass of it  
 containing no less than four or five *stadia*.

Another of Apollo's Oracles was at *Abæ*, a city of Phocis, mentioned by Hero- Lib. 1.  
 dotus, and said to be more antient than the Delphian. Sophocles speaks of it :

Οὐκέτι τὸν ἄθικτον εἶμι  
 Γᾶς ἐπ' ὀμφαλὸν σέβαν,  
 Οὐδ' εἰς τὸν Ἀβαῖσι ναόν.

OEidip. Tyr.  
v. 908.

*Religion's vain: no longer will I seek  
 Apollo's fane at Delphi, or at Abæ.*

The temple of this Oracle was burned by Xerxes.

At Claros, a city of Ionia, there was another Oracle of Apollo, first instituted  
 by Manto, the daughter of Tiresias, who fled thither in the second Theban war.  
 The person, who delivered answers, was a Milesian, chosen out of some certain COEL. RHOD. Ant. Left. l. 27. c. 5.  
 families. He was usually unlearned, and very ignorant, and yet returned the  
 Oracles in verse; and this by virtue of a little well, feigned to have sprung out of  
 the tears of Manto, when she bewailed the desolation of her country. Into this  
 he descended, when any one came to consult him. By this Oracle the untimely  
 death of Germanicus was foretold. TACIT. Annal. l. 2. c. 54.

At Larissa, a fort of the Argives, was an Oracle of Apollo; where the answers  
 were returned by a woman, who was forbidden the company of men. Every PAUSAN. in Corinthiac.  
 month she sacrificed a lamb in the night, and, having tasted the blood of the  
 victim, was immediately seized with a divine fury.

We read of several other Oracles of Apollo: as, That at *Eutresis*, a village in  
*Bæotia*; that at *Orope*, a city of *Eubæa*; that at *Corype*, in *Thessaly*; that at *Ichnæ*,  
 in *Macedonia*; that at *Tegyræ*, in *Bæotia*; that at *Ptous*, in *Bæotia*; and many  
 others of less note.

### III. The Oracle of TROPHONIUS.

Trophonius, the son of Eresinus, being possessed with an immoderate thirst of  
 glory, built himself a mansion under ground, at *Lebadea*, a city of *Bæotia*; SUIDAS, voce Τροφώνιδ.  
 where he pretended to be inspired with an extraordinary knowledge of future events.  
 There are several fabulous accounts of the manner of his death; after which he STRABO, l. 9.  
 had divine honours paid him, and was worshipped by the name of Jupiter  
 Trophonius.

This Oracle came first into repute on the following account. There having  
 been no rain in Bæotia for the space of two years, all the cities of that country,  
 by joint consent, sent deputies to enquire at the Oracle of Apollo, who ordered  
 them to consult *Trophonius* at *Lebadea*. The deputies, having a long time searched  
 in vain for the Oracle, began to despair of success, when one of them, observing a  
 swarm of bees, resolved to follow them. By this means he came to a cave, and  
 was no sooner entered, but by some evident tokens he perceived that this was the  
 place of the Oracle. Upon this he paid his devotions to Trophonius, and received  
 from him a satisfactory answer.

Pausanias, who was an eye-witness of what he reports, has given us a long In Bæoticis  
 description of Trophonius's cave, and the ceremonies observed in consulting this  
 Oracle. I shall only observe, that, after washing in the river, offering sacrifices,  
 and drinking of a water called *Lethe*, because it occasioned an entire forgetfulness  
 of every thing; the votary descended into the cave, by a little stair-case, through  
 a very narrow hole: then he laid himself all along on the earth, holding in each  
 hand certain compositions of honey; his feet lay within the opening of another  
 small



small cavern : immediately he found himself hurried into it with great force and swiftness : there the future was revealed to him, after some very extraordinary manner : then he came out quite astonished and confounded, and was placed in the chair of Mnemofyne, the goddess of memory, that he might retain the remembrance of what he had heard and seen.

It is remarkable of the *Oracle of Trophonius*, that those, who consulted it, became for some time after pensive and melancholy : their tempers were sowed, and their countenances, however gay and pleasant before, were rendered dull and heavy : whence it was usually said of any person dejected, melancholy, or too serious, *he has been consulting the Oracle of Trophonius*.

#### IV. *The Oracle of AMPHIARAUS.*

Amphiaraus was the son of Oicleus, and married Eriphyle, the sister of Adrastus, King of Argos. He was an excellent soothsayer, and by his skill foresaw, that it would prove fatal to him, if he engaged himself in the Theban war. Wherefore, to avoid inevitable destruction, he hid himself, but was discovered by his wife Eriphyle, whom Polynices had corrupted with a present of a golden chain. Being discovered, he was obliged by Adrastus to accompany the army to Thebes; in which expedition, he was swallowed up, together with his horses and chariot, in the earth. Whence Ovid :

*Notus humo mersis Amphiaraus equis.*

After his death, he was honoured with divine worship, first by the Oropians, and afterwards by all the other Grecians. His Oracles were delivered in dreams. Those, who came to consult him, first offered sacrifice, then went to sleep, lying upon the skin of a victim, and in that posture expected a revelation. All persons were admitted to this Oracle, the Thebans only excepted, who were not to enjoy any benefit from Amphiaraus in this way. For he had given them their option of two things, *viz.* his counsel and advice, or his help and protection : whereupon they chose the latter, thinking they had greater need of defence, than advice, which they might be furnished with from *Delphi*.

HEROD. 1. 8. Near the temple was a fountain, out of which Amphiaraus ascended to heaven. PAUSAN. in Atticis. It was held so sacred, that it was a capital crime to employ the waters of it to any ordinary use. They, who by advice of the Oracle had recovered from any disease, were to cast a piece of coined gold or silver into it.

#### V. *Other Grecian Oracles.*

PAUSAN. in Achaicis. 1. *Mercury* had an Oracle at *Pharæ*, a city of Achaia, where was a statue of stone erected to him, having a beard : before it was placed a low stone-altar, upon which stood brazen basins, soldered with lead. They, who came for advice, first offered frankincense upon the altar ; then lighted the lamps, pouring oil into them : after that, they offered a piece of money on the right side of the altar. Then they proposed their questions, placing their ear close to the statue. This done, they departed, stopping both their ears, 'till they were at some distance from the statue : then they pulled away their hands, and received the first voice, that presented itself, as a divine Oracle.

PAUSAN. ib. 2. At *Bura* in Achaia, there was an Oracle of *Hercules*. The place was a cave, in which was *Hercules's* statue. Predictions were here made by throwing dice. They, who consulted the god, first addressed themselves to him by prayer : then taking four dice, out of a great heap that lay ready there, they threw them upon the table. All the dice had peculiar marks, which were interpreted in a book kept for that purpose.

PAUSAN. ib. 3. At *Patraë*, a city on the sea-coast of Achaia, was a temple of *Ceres*, and before the temple a fountain, in which were delivered Oracles, famous for the truth of their predictions. These concerned only the event of diseases. The manner of consulting was this. They let down a looking-glass by a small cord into the fountain, so low that the bottom of it might just touch the surface of the water ; and from the various figures represented in it made conjectures concerning the patient.



4. At *Træzen*, a city of Peloponnesus, was an old altar, dedicated to the *Muses* PAUSAN. in Corinthiac. and *Sleep*. They, who came for advice, were obliged to abstain certain days from wine. Afterwards they lay down by the altar to sleep; where, by the inspiration of the Muses, proper remedies for their distempers were revealed to them.

5. At *Epidaurus*, a city of Peloponnesus, there was a temple of *Æsculapius*, Id. ib. famous for curing diseases; the remedies of which were revealed in dreams. When the cure was perfected, the name of the patient, and the manner of his recovery, were registered in the temple.

6. *Bacchus* had a temple at *Amphiclea*, in which was an Oracle both for the cure of diseases, and the foretelling future events.

7. In *Laconia*, was an oracular pool, sacred to *Juno*, from whence predictions were taken, by casting into it cakes of bread-corn. If they sunk to the bottom, the omen was good; if not, something bad was portended.

8. *Orpheus's* head, at *Lesbos*, gave Oracles to all enquirers, especially the Grecians, COEL. RHOD. Antiq. l. 15. c. 9. to whom he told, that *Troy* could not be taken without *Hercules's* arrows. *Orpheus* had been murdered by the *Thracian* women, and his head being cast into the sea was thrown ashore at *Lesbos*.

9. There was an Oracle of *Pasiphaë*, at *Thalamiaë* in *Laconia*. This Oracle PLUT. in Agide. Id. in Cleomene. countenanced and encouraged *Agis*, King of *Sparta*, in his design of reviving the old laws of *Lycurgus*; and, when *Cleomenes* made the like attempt, it gave the same advice.

Several other Greek Oracles we read of in antient authors; which being of less repute we omit.

It is a celebrated question, controverted among the learned, whether the Pagan Oracles were a diabolical illusion, and delivered by evil spirits; or mere human artifice, and priestcraft. The primitive Christians were the first, who maintained the former opinion, ascribing Oracles in general to the operation of the devil and his agents. The reasons, upon which they grounded this notion, were, briefly, these.

1. Some surprizing Oracles, supposed to relate to our blessed Saviour. One is concerning the Pilot *Thamus*, who, sailing in the *Egean* Sea, was ordered by a voice from one of the islands, when he came to a certain place, to proclaim, that the *Great Pan* was dead. *Thamus* having done as the Oracle commanded, complaints and groans were heard on all sides, as of persons surprized and afflicted at the news. This Oracle was construed to relate to our Saviour's death. — Another Oracle concerns the Emperor *Augustus*, who, being old, and thinking to make choice of a successor, went to the Oracle of *Delphi*, where he received the following answer: PLUT. de defect. Orac. SUIDAS.

----- Παῖς  
Ἐξ ἐαῖα καλεταί με, θεοῖς μακρόχρονον ἀνέστων,  
Τόν δὲ δορυγὴν περιλιπεῖν, καὶ αἶδην αὐθις ἰκέσθαι,  
Λοῖπον ἀπὸ σιγῶν ἐκ βωμῶν ἡμετέρων γε.

An Hebrew child, whom the blest gods adore,  
Has bid me leave these shrines, and pack to bell:  
Therefore my Oracles consult no more,  
But leave my Fane in silence, and farewell!

The Christians argued, that these Oracles could not well be ascribed to meer human invention.

2. The Pagan Oracles ceased about the time of the birth of *Jesus Christ*, according to the testimony of prophane authors themselves. Whereupon the Christians reasoned thus: God chose the Jews to be his peculiar people, and gave up the rest of the world to the power of the devil and his agents, till the arrival of his Son; at which time he despoiled them of their power on earth, that there might be no obstacle to the establishment of *Christ's* kingdom in all nations.

3. The Platonic notion of dæmons, and their influence in human affairs, was greatly in vogue among the Christians of the first centuries. This system carried this advantage along with it, that it was calculated to convince the Heathens of



their false worship, upon their own principles. They were persuaded, there was something supernatural in their Oracles, and the Christians did not deny it. It was agreed on both sides, that dæmons were concerned in the affair; but the Christians were to shew them, that these dæmons, or gods, were evil and wicked spirits. This was a shorter way, than to contest the miracle itself by a long train of enquiries and arguments.

Those, who maintain the contrary opinion, and ascribe the Pagan Oracles to meer human artifice, and priest-craft, alledge the following arguments.

1. Very little credit is to be given to the surprizing stories told of Oracles; and there is reason to believe, the primitive Christians were somewhat too credulous in a matter, which seemed to do honour to their religion. The story of the Pilot *Thamus* is of Pagan origin, and yet Eusebius, and other great men, gave credit to it; though it is followed, in Plutarch, by a story so ridiculous, as is sufficient entirely to discredit it. As to the Oracle, said to be given to Augustus concerning the Hebrew Child, it can by no means be admitted. Cedrenus cites it from Eusebius; and at present it is not to be found in that author. Besides, it is certain, that Augustus, after the journey he made into Greece, nineteen years before the birth of our Saviour, never returned thither afterwards: so that he could not receive any such Oracle at *Delphi*.

2. It is false in fact, that the Pagan Oracles ceased about the time of the birth of Jesus Christ. The Oracle of *Delphi* (the most famous of all) subsisted in the reign of the Emperor Julian, above three hundred years after Christ: for that prince consulted it concerning his expedition against the Persians. In fact, Oracles ceased only with Paganism itself: but Paganism did not cease with the coming of Jesus Christ.

3. The practices of the priests, the manner and circumstances of delivering the Oracles, &c. afford a strong suspicion of imposture. The places, where they were delivered, were generally mountainous and full of subterraneous passages and caverns. These inspired horror, and were necessary for the pretext of divine vapours and exhalations. The temples had their sanctuaries, into which none but the priests entered; by which means they could carry on the imposture without fear of a discovery. Another advantage they had, was, the distinction of days, on which the Oracle might, or might not, be consulted. This gave them time to take their measures, and make the necessary preparations. But one of the greatest secrets of the Oracles, and which is the plainest proof of their imposture, is, the ambiguity of their answers, and the art of accommodating them to all events. Thus, when Cræsus consulted the Oracle of *Delphi*, whether he should march against Cyrus, he received for answer, that, if he passed the river *Halys*, he should overthrow a great kingdom. Cræsus, with this fancied assurance of victory, fought with Cyrus, was beaten, and lost his kingdom.—Those who would see this question fully discussed, may consult M. Van Dale, and M. Fontanelle's *History of Oracles*.

ORATORY. A name given by Christians to certain places of religious worship.

EUSEB. l. 10. c. 3. In Ecclesiastical antiquity, the term οἶκος εὐκτήριος, houses of prayer, or *Oratories*, is frequently given to churches in general; of which there are innumerable instances in ancient Christian writers. But in some canons the name *Oratory* seems confined to private chapels, or places of worship, set up for the convenience of private families, yet still depending on the parochial churches, and differing from them in this, that they were only places of prayer, but not for celebrating the communion; or if that was at any time allowed to private families, yet at least, upon the great and solemn festivals, they were to resort for communion to the parish churches.

SOZ. l. 2. c. 5. *Oratory* is used, among the Romanists, for a closet, or little apartment, near a bed-chamber, furnished with a little altar, crucifix, &c. for private devotion.

ORATORY (PRIESTS OF THE). There are two congregations of Religious, one in Italy, the other in France, which are called by this name.

Hist. des Ord. Relig. T. 8. c. 4. The priests of the Oratory in Italy had for their founder St Philip de Neri, a native of Florence, who, in the year 1548, founded at Rome the Confraternity of the holy Trinity. This society originally consisted of but fifteen poor persons, who



who assembled in the church of St Saviour *in campo*, every first Sunday in the month, to practise the exercises of piety prescribed by the holy founder. Afterwards, their number increasing by the addition of several persons of distinction to the society, St Philip proceeded to establish an hospital for the reception of poor pilgrims, who, coming to Rome to visit the tombs of St Peter and St Paul, were obliged, for want of a lodging, to lie in the streets, and at the doors of the churches. For this charitable purpose, Pope Paul IV gave to the society the parochial church of St Benedict: close by which was built an hospital, so large, that, in the Jubilee year 1600, it received 444500 men, and 25500 women, who came in pilgrimage to Rome.

St Philip Neri, besides this charitable foundation for pilgrims, held spiritual conferences at Rome, in a large chamber accommodated in the form of an *Oratory*: in which he was assisted by the famous Baronius, author of the Ecclesiastical Annals. Here were delivered lectures of religion and morality, and the auditors were instructed in Ecclesiastical history. The assembly always ended with prayers, and hymns to the glory of God; after which the holy founder, and his companions, visited the churches and hospitals, and took care of the sick. And now it was that this religious society began to be called *Priests of the Oratory*.

In 1574, the Florentines, at Rome, with the permission of Pope Gregory XIII, built a very spacious Oratory, in which St Philip continued his religious assemblies. The Pope likewise gave him the parochial church of *Vallicella*, and, the same year, approved the constitutions he had drawn up for the government of his congregation, of which St Philip himself was the first General.

This new institute soon made a great progress, and divers other establishments were made on the same model; particularly at Naples, Milan, Fermo, and Palermo. The holy founder having resigned the office of General, he was succeeded therein by Baronius, who was afterwards promoted to the dignity of a cardinal. St Philip died the twenty-fifth of May 1595, and was canonised in 1622 by Pope Gregory XV. After his death, this congregation made a farther progress in Italy, and has produced several cardinals, and eminent writers, as Baronius, Olderic, Rainaldi, and others.

The *Priests of the Oratory* in France were established upon the model of Ibid. c. 10. those in Italy, and owe their rise to Cardinal Berulle, a native of Champagne; who resolved upon this foundation, in order to revive the splendor of the Ecclesiastical State, which was greatly sunk through the miseries of the civil wars, the increase of heresies, and a general corruption of manners. To this end he assembled a community of ecclesiastics, in 1611, in the suburb of St James, where is at present the famous monastery of Val-de-grace. They obtained the king's letters patent for their establishment; and, in 1613, Pope Paul V approved this congregation under the title of the *Oratory of Jesus*.

This congregation consisted of two sorts of persons; the one as it were incorporated, the other only associates. The former governed the houses of this institute; the latter were only employed in forming themselves to the life and manners of ecclesiastics. And this was the true spirit of this congregation, in which they taught neither human learning, nor Theology, but only the virtues of the ecclesiastical life.

After the death of Cardinal Berulle, which happened the second of October 1629, the *Priests of the Oratory* made a great progress in France, and other countries. This order has eleven houses in the Low-Countries, one at Liege, two in the county of Avignon, and one in Savoy, besides fifty-eight in France. The first house, which is as it were the mother of all the rest, is that of the street St Honore, at Paris, where the General resides. The priests of this congregation are not properly speaking Religious, being obliged to no vows, and their institute being purely ecclesiastical or sacerdotal.

ORBONA. An imaginary goddess of the antient Romans, so called, because Cicero. de nat. deor. l. 3. she was invoked by parents, *ne inciderent in orbitatem*, lest they should be deprived of their children; or because parents, who had lost their children, were supposed to be under her protection.

This is all we know of *Orbona*, who was ranked among the evil or pernicious deities.



ORCUS. See PLUTO.

ORDERS. An ecclesiastical word, which has three more remarkable significations.

First, it signifies that *holy character*, which is conferred on a man, by ordination, or consecration, to the office of a bishop, priest, or deacon. See BISHOP, PRIEST, DEACON.

Secondly, it means the distinction of ecclesiastics into their proper classes, as Bishops, Priests, or Deacons. There are but these three *Orders* in the reformed Churches: whereas, in the Romish Church, there are eight; all which the council of Trent enjoins to be received on pain of *anathema*. They are distinguished into *petty* or *secular orders*, and *major* or *sacred orders*. The *petty* or *minor orders* are four; viz. those of *Porters, Exorcists, Readers, and Acolyths*. The *sacred* or *major orders* are four; viz. those of *Bishops, Priests, Deacons, and Subdeacons*.

Thirdly, the word *Orders* is applied to those congregations, or societies, of Religious, who live under the same superior, wear the same habit, and observe the same rule. See MONKS, AUGUSTINS, BENEDICTINS, &c.

ORDINARY. In Canon or Ecclesiastical Law, is the bishop of a diocese, or he who has *Ordinary* ecclesiastical jurisdiction within that territory, and the collation to benefices therein.

The Romish Canonists call the Pope *Ordinary of Ordinaries*, since by the Lateran council he has usurped the right of collating, by prevention, to all benefices, in exclusion of the *Ordinary* collators.

ORDINATION. See ORDERS and BISHOP, PRIEST, DEACON.

OREADES. *Nymphs of the mountains*. See NYMPHS.

ORGIA. See BACCHANALIA.

ORIGENISTS. Christian heretics, in the IVth century; so called, because they pretended to draw their opinions from the writings of the famous *Origen*, a priest of Alexandria.

BARON. AN.  
397, &c.  
EPIPH.  
AUGUST. &c.

The *Origenists* made their first appearance in Italy, in 397. Rufinus of Aquileia, a priest of Alexandria, had studied the works of Origen with so much application, that he adopted that writer's Platonic notions for Catholic truths. Full of these ideas, he went to Jerusalem, where Origen had a great many partisans. There he made his court to Melania, a Roman lady, who had embraced Origen's opinions. Afterwards he came to Rome with this lady, who was greatly esteemed in that city. Here he set out with an outward shew of simplicity, and pretended, after the example of Origen, an universal contempt of all worldly things. This made him looked upon as one, who lived up to the highest Christian perfection. Rufinus took advantage of this prejudice in his favour, to propagate his opinions; in which the credit of Melania was of great use to him. And now he began to have a great number of followers, and to form a considerable sect. But another Roman lady, named Marcella, having acquainted Pope Anastasius, that Rufinus and Melania were spreading very dangerous opinions, in Rome, under the veil of piety, the holy Father examined into the fact, and forbade them to teach any more. Rufinus and Melania submitted to the prohibition: Melania returned to Jerusalem, and Rufinus to Aquileia. However the opinions they had broached continued to be maintained and defended by many learned men; who were therefore distinguished by the name of *Origenists*.

The errors ascribed to the *Origenists* are in number nine, and are as follows.

1. The souls of men were holy intelligences, who enjoyed the presence of God; but being tired with the divine contemplation, they degenerated; and as their first fervour was greatly abated, the Greeks therefore called the soul *νέκυρ*, from the word *νεκρός*, which signifies to *slacken* or *grow cold*.

2. Our Saviour's soul was united to the *Word*, before his conception, and before he was born of the Holy Virgin.



3. The body of our Saviour Jesus Christ was first formed entire in the Virgin's womb ; and afterwards his soul, which long before had been united to the *Word*, came and was joined to it.

4. The *Word* of God has been successively united with all the angelical natures ; inasmuch that it has been a cherub, seraph, and all the celestial virtues, one after another.

5. After the resurrection, the bodies of men will be of a spherical figure, and not of their present erect stature.

6. The heavens, sun, moon, and stars, are animated bodies, and have an intelligent soul.

7. In future ages, our Saviour Jesus Christ will be crucified for the salvation of the devils, as he has already been for that of men.

8. The power of God is not infinite, and was so exhausted in the creation of things, that he has no more left.

9. The punishment of the devils, and of the damned, will continue only for a certain limited time.

These nine errors are distinctly recited by the second council of Constantinople, at the end of a letter of the Emperor Justinian against Origen. The recital of them is immediately followed by an anathema against Origen, and all who maintained his opinions : in which it is remarkable, that the council excommunicated Origen near three hundred years after his death.

The heresy of the *Origenists* spread widely in Egypt, and especially among the monks. Several eminent bishops opposed them, particularly Theophilus, bishop of Alexandria, who, in the year 339, assembled a council in that city, in which the monks, inhabiting the mountain of Nistria, were condemned as *Origenists*.

Avitus, a Spanish priest, revived the errors of the *Origenists* in Spain, about the year 415 ; and probably it was against the followers of this Avitus, that the council of Toledo was held in 633.

OROMASDES. See ARIMANIUS and MAGI.

ORTA JAMI. So the Turks call a temple, or mosque, in the middle of the chamber of the Janizaries, at Constantinople.

Here the Janizaries assemble, to say their prayers, or to consult about any thing, or when they intend to present any petition to the Sultan. They often make use of the same place, to excite one another to sedition. And therefore, when the emperors are afraid of a rebellion, they chiefly observe what is doing in the *Orta Jami* ; and if they perceive any commotions there, they endeavour to quell them betimes.

ORTLIBENSES. [Lat.] A sect, or branch, of the antient *Vaudois* or *Waldenses*. See WALDENSES.

The *Ortlibenses* denied there was a Trinity before the nativity of Jesus Christ, who, according to them, was not till that time the Son of God. To these two persons of the Godhead they added a third, during the preaching of Jesus Christ ; namely, St Peter, whom they acknowledged to be the Holy Ghost. They held the eternity of the world ; but had no notion of the resurrection of the body, or the immortality of the soul. Notwithstanding which, they maintained (perhaps by way of irony) that there would be a final judgment, at which time the Pope and the Emperor would become proselytes to their sect.

They denied the death and resurrection of Jesus Christ. His cross, they pretended, was Penance and their own abstemious way of life : this, they said, was the cross our Saviour bore. They ascribed all the virtue of Baptism to the merit of him, who administered it. They were of opinion, that Jews might be saved without baptism, provided they embraced their sect. They boldly asserted, that they themselves were the only true mystical body, that is to say, the Church of Christ.

OSCOPIORIA. [Gr.] An Athenian festival, so called from the custom of carrying boughs hung with grapes, which were termed *ὄσκιον*. The institution of it is thus described by Plutarch :



PLUT. in  
Theseo.

Theseus, at his return from Crete, having forgot to hang out the white sail, the signal agreed upon of success, Ægeus, grieved that they had not succeeded, threw himself headlong from a rock, and perished in the sea. Theseus, being arrived at the port *Phalerus*, offered sacrifices to the gods, and sent a herald into the city with the news of his safe return. The people, overjoyed at the tidings, presented him with garlands, which he hung upon his herald's staff, and returning to the sea-side related the story of Ægeus's death. Upon which account, at this festival, the herald's staff is always crowned. The sacrifices being ended, Theseus led up a solemn procession, in which he and two youths, whom he had carried with him, marched with boughs and vine-branches in their hands, in honour of Bacchus and Ariadne, or because they returned in autumn, the time of gathering grapes.

In memory of Theseus's return, the Athenians continued to celebrate the *Oscophoria*, at which there was always a race by young men elected out of every tribe, who ran from Bacchus's temple to that of Minerva Sciras in the Phalerian port: the place, where the race ended, was called *Oscophorion*; and the victor's reward was a cup containing a mixture of wine, honey, and oil.

OSIRIS. A famous deity of the antient Egyptians. As *Isis* (according to the Theology of that people) was all the goddesses, so *Osiris* was all the gods. See *ISIS*.

Osiris was a great king of the Egyptians, and is said to have been the first, who taught Agriculture, and the art of managing vineyards and making wine.

TIBULL.  
l. i. Eleg. 7.  
v. 29.

Primus aratra manu solerti fecit Osiris,  
Et teneram ferro sollicitavit humum.  
Primus inexpertæ commisit semina terræ,  
Pomaque non notis legit ab arboribus.  
Hic docuit teneram palis adjungere vitem,  
Hic viridem dura cedere falce comam.  
Illi jucundos primum matura saporis  
Expressa incultis uva dedit pedibus.

*Osiris first to frame the culture found,  
And first with vexing steel disturb'd the ground.  
First in th' unpractis'd earth the seed he threw,  
And first from trees unknown ripe apples drew:  
First propt the flexile branches of the vine,  
And taught the clasping tendrils where to twine;  
To prune the shooting trees with timely care,  
And stop the wild luxuriance of the year.  
He to express the wine first taught the use,  
And make the vat o'reflow with generous juice.*

DART.

PLUT. de  
Iside & Osiride,  
c. 7.  
&c.

HEROD. l. 2.

Ubi supra.

Osiris having married his sister Isis, Typhon their brother out of jealousy made war against them, and slew Osiris, whom he cut into twenty pieces, and scattered them all over Egypt. He threw the parts of generation into the river Nile, where they were eaten by the fish *Oxyrinchus*. Isis made an exact search after the parts of Osiris's body, and had the good luck to find them all, excepting what the fish had devoured. The soul of Osiris, it was believed, passed into the ox *Apis*, and into all the rest, which were successively substituted in his stead. See *APIS*.

Plutarch evidently proves, that the Egyptians worshipped the sun under the name of Osiris. His reasons are: 1. Because the images of Osiris were always cloathed in a shining garment, to represent the rays and light of the sun. 2. *Membrum virile est ipsi arrectum*, by which is signified the sun's generative virtue. 3. In their hymns composed in honour of Osiris, they prayed to him who repotes himself in the bosom of the sun. 4. After the autumnal Equinox, they celebrated a feast called *the disappearing of Osiris*, by which is plainly meant the absence

fence



fence and distance of the sun. 5. In the month of November, they led a cow seven times round the temple of Osiris, intimating thereby, that in seven months the sun would return to the summer solstice.

The worship of Osiris, with that of Isis, and the other Egyptian deities was introduced into Rome. Hence Lucan :

Nos in templa tuam Romana accepimus Isin,  
Semideosque canes, & fistra jubentia luctus,  
Et quem tu plangens hominem testaris Osirim.

Pharal. l. 8.  
v. 831.

*We have with honours dead Osiris crown'd,  
And mourn'd him to the tinkling timbrel's sound;  
Received her Isis to divine abodes,  
And rank'd her dogs deformed with Roman gods.*

Rowe.

The Egyptians usually represented Osiris under a human form, with the head of a hawk; because that bird has a piercing eye, and swift flight, which agrees very well with the sun, whose symbol he is. Sometimes he has the horns of an ox. Sometimes he holds in one hand a scourge, and in the other an augural staff. Plutarch says, the Egyptians often expressed their Osiris by an eye and a scepter.

Montf.  
Antiq. T. 2.  
P. 2. B. 1.

Sir John Marsham thinks *Osiris* is *Menes* or *Ham*. Vossius takes him to be Mizraim, the son of Ham, and father of the Egyptians.

*Osiris*, together with his wife *Isis*, and his son *Orus*, are reckoned, by our poet Milton, among the rebellious angels.

----- *After these appeared  
A crew, who under names of old renown,  
Osiris, Isis, Orus, and their train,  
With monstrous shapes and sorceries abused  
Fanatic Egypt, and her priests, to seek  
Their wandring gods, disguised in brutish forms,  
Rather than human.*

Paradise Lost,  
B. 1. v. 476.

**OVERSEERS or PRESIDENTS.** 'An order of priests, among the Jews, for the service of the temple. They were fifteen in number, and presided over fifteen several companies, in so many several employments. Their offices were as follows.

1. *The Overseer concerning the times.* His office it was, either by himself, or his deputies, when it was time to begin divine service, to publish with a loud voice, *O ye priests, to your service, O ye Levites, to your desks; and O ye Israelites, to your station.* And upon his proclamation they all obeyed, and repaired to their several duties.

2. *The Overseer of shutting the doors;* by whose order they were opened or shut, and by whose appointment the trumpets sounded when they were opened.

3. *The Overseer of the guards.* This officer was called *the man of the mountain of the house.* His business was to go his rounds every night among the guards of the Levites, to see if they kept their posts; and if he found any one asleep, he cudgelled him, and set fire to his coat.

4. *The Overseer of the singers.* He appointed every day, who should sing and blow the trumpets.

5. *The Overseer of the cymbal music.* As the above-named officer took care to order the voices, the trumpets, and stringed instruments, so this had the management of the music by the cymbal, which was of another kind.

6. *The Overseer of the lots.* This person determined every morning, by lot, what service the priests were to perform at the altar.

7. *The Overseer concerning birds.* His care was to provide turtles and pigeons for the use of those who came to make their offerings.

8. *The Overseer of the seals.* These seals were a kind of tickets: they were of four sorts, and had four several words written or stamped upon them. Upon one

was



was a calf, on another a male, on a third a kid, and on the fourth a finner. The use of these tickets was this : when any one brought a sacrifice, to which was to be joined a drink-offering, he applied to this Overseer, who examined what his sacrifice was, and considered what drink-offering was assigned by the Law to such a sacrifice. Then he gave him a ticket, whose inscription was suitable to his sacrifice : As, suppose it was a ram, he gave him a ticket with a male ; if it was a fin-offering, then he had the ticket inscribed a finner, and so of others. For this ticket the Overseer received of the man as much money as his drink-offering would cost ; and with this ticket he went to

9. *The Overseer of the drink-offerings* : whose office it was to provide and deliver them, according to the tickets. Every night the Overseer of the drink-offerings, and the Overseer of the seals, reckoned together, and computed what the one had received, and the other had given out.

10. *The Overseer of the sick*. His business was to attend upon the priests that were sick, and was physician to the temple.

11. *The Overseer of the waters* : whose business it was take care of the wells, cisterns, and conduits, and provide water for the temple.

12. *The Overseer of making the shew-bread*.

13. *The Overseer of making the incense*.

14. *The Overseer of the workmen that made the veils*.

15. *The Overseer, who provided vestments for the priests*.

OYL (HOLY). See UNCTION.





## P.



**PACHACAMAC.** The supreme god of the *Peruvians*. This deity had a magnificent temple in a valley called *Pachacama*, built by the *Inca's* or Emperors of Peru. Such immense treasures had been laid up in this temple, that Ferdinand Pizarro is said to have found 900000 ducats in it, though four hundred savages had taken away as much as they could carry, and the Spanish soldiers had plundered it before he came.

DE LAFF,  
Hist. de no-  
veau monde.

JOVER, Hist.  
des Relig.

The Peruvians had so great a veneration for *Pachacamac*, that they offered him what they esteemed most precious, and durst not look upon him; so that even their priests and kings entered his temple with their backs towards his altar, and came out again without daring to turn about. The ruins of this temple are to be seen, and demonstrate its former greatness and magnificence.

**PACIFICATION (EDICTS OF):** Were decrees, or edicts, granted by the kings of France to the Protestants, for appeasing the troubles occasioned by their persecution.

SOULIER,  
Hist. des E-  
dicts de Paci-  
fication.

The first *Edict* of *Pacification* was granted by Charles IX, in January 1562, permitting the free exercise of the Reformed Religion near all the cities and towns of the realm. March 19, 1563, the same king granted a second *Edict* of *Pacification*, at Amboise, permitting the free exercise of the Reformed Religion in the houses of gentlemen and lords high-justiciaries (or those that had the power of life and death) to their families and dependants only; and allowing other Protestants to have their sermons in such towns as they had them in before the seventh of March, obliging them withal to quit the churches they had possessed themselves of during the troubles. Another, called the *Edict* of *Longjumeau*, ordering the execution of that of Amboise, was published March 27, 1558, after a treaty of peace. This Pacification was of but short continuance: for Charles, perceiving a general insurrection of the *Huguenots*, revoked the said Edicts in September 1568, forbidding the exercise of the Protestant Religion, and commanding all the ministers to depart the kingdom in fifteen days. But, on the eighth of August 1570, he made peace with them again, and published an Edict on the eleventh, allowing the lords high-justiciaries to have sermons in their houses for all comers, and granting other Protestants two public exercises in each government. He likewise gave them four cautionary towns, *viz.* *Rochel*, *Montauban*, *Cognac*, and *La Charite*, to be places of security for them during the space of two years. Nevertheless, in August 1572, he authorized the *Bartholomew* massacre, and at the same time issued a declaration, forbidding the exercise of the Protestant Religion.

Henry III, in April 1576, made peace with the Protestants, and the *Edict* of *Pacification* was published in parliament May 14, permitting them to build churches, and have sermons where they pleased. The Guisian faction, enraged at this general liberty, began the famous *League* for defence of the Catholic religion, which became so formidable, that it obliged the king to assemble the States of the kingdom at Blois, in December 1576; where it was enacted, that there should be but one religion in France, and that the Protestant ministers should be all banished. In 1577, the king, to pacify the troubles, published an Edict in Parlia-



ment, October 8th, granting the same liberty to the Reformed, which they had before. However, in July 1585, the *League* obliged him to publish another Edict, revoking all former granted to the Protestants, and ordering them to depart the kingdom in six months, or turn Papists. This Edict was followed by more to the same purpose.

Henry IV, coming to the crown, published a declaration, July 4 1591, abolishing the Edicts against the Protestants. This Edict was verified in the parliament of Chalons : but the troubles prevented the verification of it in the parliaments of the other provinces ; so that the Protestants had not the free exercise of their religion in any place but where they were masters, and had banished the Romish religion. In April 1598, the king published a new *Edict of Pacification* at Nants, granting the Protestants the free exercise of their religion in all places, where they had the same in 1596 and 1597, and one exercise in each bailiwick.

This *Edict* of *Nants* was confirmed by Lewis XIII in 1610 ; and by Lewis XIV, in 1652. But this latter, in 1685, abolished it entirely ; since which time the Protestants have ceased to be tolerated in France.

PÆAN. Among the antient Pagans, was a song of rejoicing, sung in honour of Apollo. Hence Virgil ;

Æn. l. 6. v.  
656.

Conspicit, ecce, alios dextra lævaque per herbam  
Vescentes, lætumque choro *Pæana* canentes.

*Some chearful souls were feasting on the plain ;  
Some did the song, and some the choir maintain.* DRYDEN.

The *Pæan* was usually sung, by way of triumph, after a victory of any sort. Thus Ovid, having instructed the young men how to gain their mistresses, cries out ;

Ars Amator.  
Lib. 2. v. 1.

Dicite, Io Pæan, & Io, bis dicite, Pæan !  
Decidit in casses præda petita meos.

*Now Io Pæan sing ; now wreaths prepare,  
And with repeated Io's fill the air :  
The prey is fallen in my successful toils ;  
My artful nets inclose the lovely spoils.* DRYDEN.

FESTUS.

The *Pæan* took its name from Apollo himself, who was denominated *Pæan*, because, in his combat with the serpent *Python*, his mother *Latona* encouraged him to make use of his arrows, by frequently crying out, *ἰὼ πæαν*, *Io Pæan*, i. e. *smite* or *shoot*. Or he was so called from *παῖω*, to *heal*, in allusion to his being the god of medicine.

HESYCHIUS.

PÆDO-BAPTISM. *The same as Infant-Baptism. See BAPTISM.*

DIONYS.  
Halicarn. l. 4.

PAGANALIA. [*Lat.*] Certain festivals, observed by the antient Romans, in the month of January.

They were instituted by Servius Tullus, the sixth king of Rome, who appointed a certain number of villages (*Pagi*) in each of which an altar was to be raised for annual sacrifices to their tutelary gods ; at which all the inhabitants were to assist, and give presents in money, according to their sex and age : by which means the number of the country people was known.

The peasants, on this occasion, offered cakes to *Ceres* and *Tellus*, to obtain plentiful harvests.

A. ROGER,  
Relig. of the  
Bramins.

PAGODS or PAGODAS. So the idolaters of the East-Indies call the temples, in which they worship their false gods. *Pagoda* is a Persian word, and properly signifies an idol temple.



Before they build a Pagod, they consecrate the ground, which is done in the following manner. They first inclose it with boards or palisadoes ; after which they let the grafs grow therein. After the grafs is grown up pretty high, they turn an ash-coloured cow into it, who stays there a whole day and night. And as cow-dung is thought by the Indians to be of a very sacred nature, they search for the place, which the cow has honoured with this sacred deposit. When they have found it, they dig there a deep pit, into which they put a marble pillar, that rises a considerable height above the surface of the earth. On this pillar they place the image of the god, to whom the Pagod is to be consecrated. After which the Pagod is built quite round the pit, in which the pillar is fixed.

Dissert. on the  
Relig. of the  
East Indians.

The Pagods usually consist of three parts : the first is a vaulted roof, supported on stone columns ; it lies open, and all persons without distinction are allowed to enter into it. It is adorned with images of elephants, oxen, horses, and other animals. The second part is open in the day time, and shut at night : but the Bramins, who serve and attend in the Pagods, forbid the entrance of it to all but themselves. It is filled with grotesque and monstrous figures of men with many heads and arms. The third, which is a kind of chancel, is shut up with a very strong gate. In this the statue of the deity is placed, with a great number of lamps burning before it day and night.

The Pagods of the Malabarians are built of marble : those on the coast of Coromandel, of huge stones closely cemented together. Such is the Pagod of *Ramanakoil*, the revenues of which amount to an immense sum ; and this Pagod is as famous in India for the pilgrimages which are made to it, as our Lady of Loretto is among the Christians. The Pagods in Malabar are covered with plates of copper.

The Indians, before they go into any Pagod, bare their feet and legs ; and, as ablutions make one of the most essential parts of their religious worship, they have always several *Tanks* or reservoirs of water at the entrance of the temple, for the use of the faithful. The priests of Calicut present holy water to all, who enter into the Pagods

Besides the great Pagods, which may be considered as so many cathedral or parish churches, there are a vast number of little ones, built up and down in the fields and cities, all erected from various motives of piety. There are especially great numbers of them about those places where dead bodies have been burnt ; and the great men in India have several, in which they perform their private devotions ; and these have their particular priests or chaplains.

The antient kings of the Indies used to glory in enriching the Pagods. But king *Veincapati*, being in great want of money, made free with the sacred treasure of the Pagod of *Ejwara*, with a promissory note however to the priests for a repayment of it, when his affairs would permit. His successor *Rama-Develo*, who had not so much probity, was for seizing a crown of gold, enriched with jewels, which was on the head of the idol. But those, who gave him this wicked counsel, died (they say) at the foot of the mountain, on which the Pagod stands, and were soon after followed by the king himself.

The word *Pagod* is sometimes, but improperly, used, not for the idol-temple, but for the idol itself.

PALÆMON. A marine deity, or god of the sea.

----- immania cete,  
Et senior Glauci Chorus, *Inousque Palæmon*,  
Tritonesque citi, Phorcique exercitus omnis.

VIRG. Æn.  
l. 5. v. 822.

*Glaucus, Palæmon, Phorcus, swell'd the train :  
Huge whales, and tritons, sported in the main.*

Palæmon was the son of Athamas and Ino, and called before *Melicertus* : but being thrown into the sea together with his mother Ino, they were both deified by Neptune, under the names of *Palæmon* and *Leucothoë* or *Matuta*. Palæmon (so called by the Greeks) was by the Latins called *Portunus*.

*Quem*



OVID. Fast.  
l. 6. v. 547.

*Quem nos Portunum, sua lingua Palæmona dicet.*

See MATUTA.

PALES. A rural goddess of the antient Romans. Virgil celebrates her as such in his *Georgics* :

Lib. 3. v. 1.

Te quoque, magna Pales, & te, memorande, canemus,  
Pastor ab Amphryso.

*Thy fields, propitious Pales, I rehearse,  
And sing thy pastures in no vulgar verse,  
Amphrysian shepherd.*

DRYDEN.

Milk was the proper offering to this deity. Hence Tibullus, speaking of a country life ;

Eleg. 1. l. 1.  
v. 35.

Hic ego pastoremque meum lustrare quotannis,  
Et placidam soleo spargere lacte Palem.

*Here I lustrations annually prepare,  
To purge my swain, and ask kind Pales' care ;  
Due pray'rs prefer, and bowls of milk I pour,  
A glad libation to the smiling pow'r.*

DART.

The shepherds usually had wooden images of the goddess *Pales*. Thus the same poet ;

Eleg. 5. l. 2.  
v. 28.

Hic facta agresti lignea falce Pales.

*Here, fram'd of wood, the goddess of the field  
In her right hand a homely sickle held.*

DART.

For the festival of this goddess see the article PALILIA.

PALICI. Certain Pagan deities, worshipped in Sicily. Macrobius ascribes their origin to an unlawful commerce between Jupiter and the nymph Thalia. They met on the banks of *Simæthus* near *Catanea* ; and, when she was ready to be delivered, she desired Jupiter, who had debauched her, to hide her from the resentment of Juno. Accordingly, by Jupiter's orders, the earth opened, and swallowed her up. The nymph appeared no more, till she had been delivered of twins, whom the poets call *Palici*, a Greek word, which signifies the wonderful manner of their birth. Sicily afterwards paid them divine honours. Altars and a magnificent temple, were erected to them, in which they were said to utter oracles. One of Virgil's warriors is described as coming from that part of Sicily, where the *Palici* had an altar.

Æn. 1. 9 v.  
581.

----- genitor quem miserat Arcens  
Educlum Martis luco, Simæthia circum  
Flumina ; pinguis ubi & placabilis ara Palici.

*Bred by his father in the Martian grove,  
Where the fat altars of Palicus flame,  
And sent in arms to purchase early fame.*

DRYDEN.

The altar of these gods was an *asylum*, which none could violate with impunity ; and the priests pretended, that the *Palici* immediately punished every prophanation of their temple. They also reported, that, when the twins came out of the bowels of the earth, they opened two gulphs, near mount *Ætna*, which vomited out



out fire ; and that there were two lakes formed there, in which sulphureous and pestilential waters boiled up through several passages. Ovid mentions these lakes :

Perque Lacus altos, & olentia sulphure fertur  
Stagna Palicorum rupta ferventia terra.

Metam. l. 5.  
v. 405.

*O're lakes he whirls his flying wheels, and comes  
To the Palici breathing sulph'rous fumes.*

MANWARING.

These lakes were supposed to have the miraculous virtue of discovering perjury. The person, who was to swear, went to the altar of the *Palici*, and wrote on a table a solemn form expressing the thing sworn, which table was thrown into the water. If it swam, the fact was deemed true ; but if it sunk, this was adjudged a conviction of the crime. Diodorus Siculus pretends, the offender was always punished on the spot, and generally with blindness. There was also a current tradition in Sicily, that these gods had, at the prayers and vows of the Sicilians, brought plenty there after a famine : wherefore the islanders came in crowds, to bring their offerings, and pay their homage to these deities. Nay, formerly, so detestable was their superstition, that human victims were slain at these altars. But humanity soon got the better of so barbarous a custom, and the Sicilians acknowledged the monstrous abuse of such sacrifices.

The *Palici* were so called, ἀπὸ τῆς πάλιν ἰκέσθαι, because they had entered into the earth, and *come out again*.

**PALILIA.** [*Lat.*] A festival of the antient Romans, observed on the twentieth of April, in honour of the goddess *Pales*. See **PALES**.

The *Palilia* were celebrated with great mirth and rejoycings, and certain ceremonies described in the following verses of Tibullus :

At madidus Baccho sua festa Palilia Pastor  
Concinet : a stabulis tunc procul este, lupi.  
Ille levis stipulæ solennes potus acervos  
Accendet, flammæ transilietque sacras.  
Et foetus matrona dabit, gnatusque parenti  
Oscula comprensis auribus eripiet.  
Nec tædebit avum parvo advigilare nepoti,  
Balbaque cum puero dicere verba senem.  
Tunc operata deo pubes discumbet in herba,  
Arboris antiquæ qua levis umbra cadet.  
Aut è veste sua tendent umbracula fertis  
Vineta, coronatus stabit & ipse calix.  
At sibi quisque dapes, & festas extruet alte  
Cespitibus mensas, cespitibusque torum.  
Ingeret hic potus juvenis maledicta puellæ,  
Postmodo quæ votis irrita facta velit.  
Nam ferus ille suæ plorabit sobrius idem,  
Et se jurabit mente fuisse mala.

Eleg. 5. l. 2.  
v. 87.

*The shepherd then, inspired with gen'rous wine,  
Shall keep Palilian feasts, and rites divine :  
Then, O ye wolves, desist to tear the kine.  
He, warm'd with wine, shall light up straw in heaps,  
And thrice surround the fire with sporting leaps.  
The wife shall then her num'rous off-spring see,  
And infants play around their father's knee.  
The grandfire's care shall be to tend the child,  
And the old woman lisp out soothing mild.  
Then shall the sacred rural rites be paid  
By country youth, with careless limbs displaid  
On rising grass, beneath some spreading shade ;*

}

}



Or else with their united garments spread,  
 They'll form a cooling umbrage over head,  
 Soft grass-turfs on the verdant altars lay  
 And on the seats the easy turf display.  
 Here, warm'd with wine, and with o're-burthen'd head,  
 The youth shall insolently scoff the maid;  
 Yet, sober, wish th' opprobrious words unsaid.  
 When he reflects, himself he'll often blame,  
 And swear his words and thoughts were not the same.

DART.

GREG. I. 7.  
ep. 112.GRATIAN.  
Decret.Liber. Diac.  
Breviar. c. 21.

PALL. In Latin, *Pallium*. Among Christians, is an archiepiscopal vestment, so called. It is a piece of white woolen cloth, about the breadth of a border, made round, and thrown over the shoulders. Upon this border there are two others, of the same matter and form; one of which falls down upon the breast, and the other upon the back, each having a red cross upon it, several crosses of the same colour being likewise upon the upper part of it, about the shoulders. This *Pall* is tacked on with three golden pins. This is the modern form of it: but, antiently, it was a rich robe of state, and hung down to the ground; the same, which the Greeks called *Omophorion*, and the Latins *Pallium*.

The *Pall* was part of the Imperial habit, and originally granted by the emperors to the patriarchs. Thus Constantine gave the use of the *Pall* to the bishop of Rome; and Anthimus, patriarch of Constantinople, being expelled his see, is said have returned the *Pall* to the Emperor Justinian; which implies his having received it from him. And the reason of the royal consent in this matter seems to be, because it was high-treason to wear any part of the imperial habit without licence.

In after ages, when the see of Rome had carried its authority to the highest pitch, under Pope Innocent III, that Pontiff, in the Lateran council, *An. 1215*, decreed the *Pall* to be a mark and distinction, intimating the plenitude of the apostolic power, and that neither the function nor title of archbishop should be assumed without it; and this, not only when a bishop was preferred to the degree of archbishop, but likewise in case of translations, when an archbishop was removed from one see to another. It was decreed likewise, that every archbishop should be buried in his *Pall*, that his successor might make no use of it, but be obliged to apply to the Pope for another. By these means the court of Rome brought vast sums of money into its exchequer.

Sacra Cerem.  
Eccl. Rom.  
I. I.

It is the business of the apostolical sub-deacon, at Rome, to take care of the making and keeping the *Palls*, and the following ceremony is observed upon that occasion. On the twenty-first of January, the festival of St Agnes, the fryars of the convent, which receives its name from thence, bring two little white lambs, adorned with flowers and ribbands, to the altar. These are laid on the altar, one on the Epistle side, and the other on that of the Gospel, on white damask pillows edged with gold lace. After an anthem, the officiating priest blesses the lambs, in the manner following: 'O Lord, who hast instituted, by thy servant Moses, the vestments of the ministers of the tabernacle, and, by thy holy apostles, those of the evangelical sacrificers and prelates; pour down thy blessing on these lambs, of whose fleeces the *Palls* of the sovereign pontiffs, patriarchs, and archbishops, are made; to the end that those, who wear them, may arrive, together with the people committed to their charge, at everlasting bliss, by the intercession of St Agnes, &c.' After this, the two consecrated lambs are sent into the fields sacred to St Agnes. The nuns of St Laurence shear them at the proper season, spin the wool, and make the *Palls*. The prebends of St Peter's Church lay these *Palls* on the high altar, and put them in a very ceremonious manner on the bodies of St. Peter and St Paul, where they remain one night.

A bishop may not perform any of the archiepiscopal functions, till after he has received the *Pall*, before which time the archiepiscopal crozier is not carried before him. He is to wear it in the solemnities of the mass, and on high festivals, at the consecration of a church, at ordinations, and at giving the veil to nuns.

PALLAS

and

PALLADIUM.

} See MINERVA.



**PALM-SUNDAY.** In the Christian Church, is the Sunday next before Easter, and it is so called in memory of our Saviour's triumphal entry into Jerusalem, when the multitude that attended him strewed *Palm-branches* in his way. Isid. de Offic. Eccl. l. 1. c. 27.

At Rome, on Palm-Sunday, the Pope performs the ceremony of distributing the Palms. For this purpose, they prepare palms, or olive-branches, tied up neatly in the shape of a cross, about five feet in length. The Pope goes in procession to the chapel, where, divine service being ended, his holiness sprinkles and incenses the branches. Then the chief Cardinal bishop presents two of the largest of them by way of offering to the holy father, who distributes the rest among the cardinals, prelates, ambassadors, and noblemen, who assist at the ceremony; which concludes with distributing branches among the people. Sacra Cerem. Eccl. R. l. 2.

On this day, the altars are adorned with palm or olive branches. Alet, in his Ritual, tells us, that, by the blessing of the branches, we are taught, that all our thoughts, desires, and faculties, ought to be dedicated to God: but, how this ceremony comes to signify so much, he does not tell us. During the service of the Passion, all the members of the congregation hold their branches in their hands; and, after the service, they make a solemn procession with them round the church, and then each carries home his branch, which is looked upon as a preservative from several diseases, and an instrument of numberless blessings.

The Sacristan reserves some of these branches, in order to burn them, and keeps the ashes thereof for the next Ash-wednesday. The peasants set these Palms in the fields, and in the midst of their corn, and fancy they are security against vermin, and the inclemencies of the air.

One remarkable custom, practised in several parts of Christendom on *Palm-Sunday*, is, the setting a prisoner at liberty; upon which occasion the bishop and clergy go in procession. This ceremony is a type of our spiritual deliverance by the Passion of our Saviour.

Perry, in his *State of Russia*, gives us the following description of a religious ceremony, formerly practised at Moscow upon Palm-Sunday. They covered a horse all over with white linnen cloth: they extended his ears with this cloth, in imitation of those of an ass. The patriarch was seated on his back, sideways, like a woman, having a book in his lap, upon which he held a golden crucifix with his left hand, and had a golden cross in his right, with which he gave his benediction to the populace. A Bojar, or noble-man, led the horse by the bridle, and the Czar himself marched at the head of the procession on foot, holding a Palm-branch in his hand. The nobility marched immediately after, and a vast concourse of the common people brought up the rear. But this ceremony is no longer practised, since the Czar, Peter the Great, declared himself head of the Russian Church.

**PAN.** The pagan god of shepherds and their flocks. He was a rural deity, and presided over all affairs, that relate to a country life.

Pan primus calamos cera conjungere plures  
Instituit: Pan curat oves, oviumque magistros.

Virg. Ecl.  
2. v. 32.

*Pan taught to join with wax unequal reeds;  
Pan loves the shepherds; and their flocks he feeds.* DRYDEN.

There is scarce any of the gods, to whom the poets have given a greater diversity of parents; some calling him the son of *Cælus* and *Terra*; others, of *Æther*; others, of *Jupiter*, &c. But the most common opinion is, that he was the son of *Mercury* and *Penelope*, whom that god enjoyed under the figure of a goat; for which reason *Pan* was born with the horns, beard, and feet of a goat. Hence Ovid calls him

----- Semicaper Pan:

Metam. l. 14.  
v. 515.

*Pan, half a goat.*

Lucian



Lucian rallies this fable of the birth of Pan, in a dialogue between Mercury and Pan, as follows :

' *Pan*. Good morrow, father ! *Merc*. Good morrow, son ! — But who are you, that call me father ? for, to look upon you, you are more like a he-goat, than a god. *Pan*. You reflect upon yourself more than me, in saying so. Do you forget that pretty woman, whom you ravished in Arcadia ? Why do you bite your fingers ? I mean Penelope, the daughter of Icarus. *Merc*. How comes it to pass, you are horned, and have the beard, tail, and feet of a goat ? *Pan*. It is because you then transformed yourself into the shape of a he-goat, to surprize her.'

*Pan* was an *Arcadian* deity, being originally worshipped by the inhabitants of that country :

OVID. Fast.  
l. 2. v. 271.

*Pana deum pecoris veteres coluisse feruntur*  
*Arcades : Arcadiis plurimus ille jugis.*

When Evander the Arcadian settled in Italy, he brought with him his country gods ; by which means the worship of Pan was introduced into Italy :

Ibid. v. 279.

*Transtulit Evander sylvestria numina secum - - -*  
*Inde Deum colimus, devec̃taque sacra Pelasgis.*

Several adventures are ascribed by the poets to the god *Pan* ; the most remarkable of which is his love of the nymph *Syrinx*, whom he pursued, in order to enjoy her : but when he thought to lay hold of her, he found her metamorphosed into a *reed*, which the god converted into a musical instrument, bearing her name.

OVID. Me-  
tam. l. 1. v.  
705.

Panaque, cum prensam sibi jam Syringa putaret,  
Corpore pro nymphæ calamos tenuisse palustres :  
Dumque ibi suspirat, motos in arundine ventos  
Effecisse sonum tenuem, similemque querenti :  
Arte nova vocisque deum dulcedine captum,  
Hoc mihi consilium tecum, dixisse, manebit :  
Atque ita disparibus calamis compagine ceræ  
Inter se junctis nomen tenuisse puellæ.

Now while the lustful god, with speedy pace,  
Just thought to strain her in a strict embrace,  
He fills his arms with reeds, new rising on the place.  
And while he sighs, his ill success to find,  
The tender canes were shaken by the wind ;  
And breath'd a mournful air, unbear'd before,  
That much surprising Pan, yet pleas'd him more.  
Admiring this new music, thou, he said,  
Who can'st not be the partner of my bed,  
At least shalt be the consort of my mind,  
And often, often, to my lips be joined.  
He formed the reeds proportion'd as they are,  
Unequal in their length, and wax'd with care :  
They still retain the name of his ungrateful fair.

}

}

DRYDEN.

*Pan* is usually represented with the horns, ears, and legs of a goat. He holds a shepherd's crook in one hand, and a pipe of unequal reeds in the other. He is crowned with the *Pine*, that tree being sacred to him. Lucretius gives this picture of him :

Lib. 4. v. 590.

- - - - - cum Pan  
Pinea semiferi capitis velamina quassans,  
Unco saepe labro calamos percurrit hiantes.



*The goat-faced Pan, whose flocks securely feed ;  
 With long-hung lip he blows his oaten reed :  
 The horn'd, the half-beast god, when brisk and gay,  
 With pine-leaves crown'd, provokes the swains to play.* CREECH.

Ælian tells us, there was, in Arcadia, a temple of *Pan*, which was an *asylum* for all animals ; for they pretended, that if a wolf, or any ravenous beast, pursued another beast, and it took refuge in this temple, the pursuer was always frightened, and stopped short immediately.

At Rome, *Pan* was worshipped by the name of *Lupercus* and *Lyceus*, that is, the god who guarded their flocks from *wolves* ; and hence his priests were called *Luperci*, and his festivals *Lupercalia*. See LUPERCALIA.

PAN, according to Orpheus, and other Mythologists, signifies the *Universal nature*, proceeding from the divine mind and providence. His upper parts are like a man, because the superior and celestial part of the world is beautiful and glorious : his horns denote the rays of the sun, as they work upwards ; and his beard signifies the same rays, as they have an influence upon the earth : his lower parts are rough and hairy, to represent the trees, mountains, and wild beasts : his pipe is an emblem of the harmony of the spheres ; and his crook denotes his provident care of all things. The Mythologists pursue this allusion farther ; but this sketch may suffice here.

PANAGIA. The name of a famous church in the island of Corfu, in which is an image of *our Lady* remarkable for the many miracles it works. One particularly consists in foretelling the life, health, welfare, &c. of absent friends. To which end, the enquirer sticks a piece of money to the image, having his thoughts all the while intent upon the person enquired after. If the party be living and well, the money remains fast and immoveable ; but, if dead, it drops down into a large purse placed underneath the image for that purpose. Thus, whether the omen proves lucky or unlucky, the priest is sure to reap the advantage of it. WHEELER,  
Travels into  
Greece, &c.  
T. I.

It is to be observed, that this miracle of adhesion succeeds only in some particular parts of the image. For if the money be improperly applied, it drops down directly. Wheeler conjectures, that the adhesion is occasioned by the varnish, with which the image is in some places washed over, but in others not.

PANATHENÆA [Gr.] An ancient Athenian festival, in honour of Minerva, Protectress of Athens. It was first instituted by Erichonius, or Orpheus, and called *Athenæa* : but was afterwards renewed and amplified by Theseus, when he had united into one city the whole Athenian nation, and therefore called by him *Panathenæa*. PAUSAN.  
in Attic,

There were two solemnities of this name ; one of which was called the *Greater Panathenæa*, and was celebrated once in five years, beginning on the twenty-second of the month *Hecatombæon*. The other was called the *Lesser Panathenæa*, and was kept every third year, or, as some think, every year, beginning on the twentieth or twenty-first of *Thargelion*.

At the celebration of the *Lesser Panathenæa*, there were three games, managed by ten presidents, elected out of the ten Athenian tribes, who continued in office four years. On the first day, at even, there was a torch-race, in which first footmen, and next horse-men, contended. The second contention was a Gymnical exercise, in which the disputants gave proofs of their strength and manhood. The place of these games was near the river. The last was a musical contention, first instituted by Pericles ; in which they celebrated the generous actions of Harmodius and Aristogiton, who opposed the tyranny of Pisistratus's sons ; and of Thra-sibulus, who delivered Athens from the thirty tyrants. The victor in any of these games was rewarded with a vessel of oil, and a crown of those olives, which grew in the Academy, and were sacred to Minerva. Besides these games, there was a certain dance, called the *Pyrrhic Dance*, performed by young boys in armour, in imitation of Minerva, who, triumphing over the vanquished sons of Titan,



danced in that manner. Lastly, they offered a costly sacrifice, towards which every one of the Athenian Boroughs contributed an ox; and of the flesh that remained a public entertainment was made for the whole assembly.

In the *Greater Panathenæa* most of the same rites and ceremonies were practised, but with greater splendor and magnificence, and with the addition of some others not practised in the *Lesser*; as, particularly, a procession, in which Minerva's sacred garment was carried. This garment was woven by a select number of young virgins, and was of a white colour, without sleeves, and embroidered with gold. Upon it were described the achievements of Minerva, those of Jupiter, and other heroes; whence men of true courage are said to be, ἄξιοι πέπλε, worthy to be portrayed in Minerva's sacred garment. Thus Aristophanes;

In Equitibus.

Εὐλογῶμεν βεβλόμεθα τὰς πατέρας ἡμεῶν, ὅτι  
Ἄνδρες ἦσαν τῆς δὲ γῆς ἄξιοι, καὶ τῆς πέπλε.

*Our fathers we will praise, whose gallant deeds  
Were worthy Athens, and Minerva's vest.*

In the *Ceramicus*, without the city, there was an engine built in the form of a ship, upon which this vest was hung in the manner of a sail. The ship was conveyed to the citadel, where the vest was put upon the statue of Minerva. The procession was made by persons of all ages and sexes, some carrying olive-branches, others water-pots, &c. The young men were crowned with millet, and sang hymns to the goddess. It was farther usual at this solemnity to release prisoners, to present crowns to such as had done any remarkable service to the commonwealth, and to pray for the prosperity of the Plataeans, on account of the signal service they had done the Athenians, by their courage and resolution, at the battle of Marathon.

SUIDAS,  
aliique.

**PANDIA.** [Gr.] An ancient Athenian festival, concerning which authors are not agreed.

Some pretend, it was so called from *Pandion*, by whom it was first instituted: others, because it was celebrated in honour of Jupiter, who does πάντα διευεῖν, move and turn all things as he pleases. Others are of opinion, it was celebrated in honour of the Moon, because she does πάντα ἵεναι, move incessantly; for that the moon appears both in the night and the day, whereas the sun shews himself by day only, and was supposed to rest all night.

The *Pandia* was celebrated after the *Dionysia*, or festival of Bacchus, because that god is sometimes put for the Sun or Apollo, and was by some reputed to be the brother, by others the son of the Moon.

L. ALLATINUS.

**PANEGYRICUM** [Gr.] An Ecclesiastical book, used by the Greek Christians, and so called, because it contains the *Panegyric* orations of various authors on the various solemnities of Jesus Christ, and the saints.

The principal authors, of whom this work is composed, are, Athanasius of Alexandria, Cyrill of Jerusalem, Basil the Great, Gregory Nazianzen, Gregory of Nyssa, Amphilocheus, Epiphanius, Chrysostom, Ephraim Syrus, Cyrill of Alexandria, and others. This collection is not the same in all the churches: in some it is swelled to an enormous bulk, containing no less than twelve large volumes in folio.

On festival days, the proper orations are publicly read, out of this book, in the churches.

HEROD. 1. 1.  
STRABO. 1. 5.

**PANIONIA** [Gr.] An ancient Greek festival, celebrated (as the name imports) by a concourse of people from *all* the cities of *Ionia*.

It was instituted in honour of Neptune, surnamed *Heliconius*, from *Helice*, a city of Achaia. One thing remarkable in this festival, was, that if the bull offered in sacrifice happened to bellow, it was accounted an omen of divine favour, because it was thought to be acceptable to Neptune. Hence Homer;

Ἀνὰ δὲ



Αὐτὰρ ὁ θυμὸν αἰετ, ἢ ἤρηνεν, ὥς ὅτε παῦσθαι  
Ἦρηνεν ἐλκόμεναι Ἑλικώνιον ἀμφὶ ἄνακτα.

Il. 1. 20.

*He groans away his soul : not louder roars  
At Neptune's shrine, on Helice's high shores,  
The victim bull : the rocks rebellow round,  
And Ocean listens to the grateful sound.*

Mr POPE.

PANOS EORTE [Gr.] In English, *The festival of Pan*. An anniversary solemnity at Athens, in honour of the god *Pan*, who had a temple near the *Acropolis*; the dedication of which, and the institution of this festival, were upon the following account.

When Darius, the Persian, invaded Attica, one Phidippides was dispatched on an embassy to the Spartans, to desire their assistance; and, as he was on his journey, about mount Parthenius near Tegea, Pan met him, and calling him by his name, bid him ask the Athenians, why they paid no regard to him, who had been often serviceable to them, and would continue to be so? Phidippides, at his return to Athens, related the matter; whereupon the Athenians decreed that a festival should be instituted in honour of this god.

Pan had likewise a festival in Arcadia, during which, if they had missed of their prey in hunting, they used to beat his statue with *σκίλλαι*, *Sea-onions*. Hence Theocritus;

Κ' ὡ δὴ πᾶντ' ἔρδεις, ὦ Πᾶν φίλε, μὴ τί τι παῖδες  
Ἀρκαδικοὶ σκίλλαισιν ὑπὸ πλευράς περ ὤμους  
Τανίη· μασίσδοιεν ὅτε κρέα τυτθὰ παρείη.

Idyll. VII.

*Kind Pan, if you, propitious to my pray'r,  
Grant these my wishes, you no more shall fear  
The rigorous treatment of Arcadian boys,  
When disappointed of their sport and prize.*

H. H.

Upon such an occasion they offered but a scanty sacrifice; whereas, when they had good success, they were more liberal in paying honours to him.

PANTHEON. A famous temple at Rome, built by Marcus Agrippa, son-in-law of Augustus Cæsar, in honour of *all the gods*.

It was built of brick on the outside, and within was adorned with marble of various colours. Its figure was round, and the light thrown in at top through a large hole in the middle of the cupola. There were niches in the walls, wherein were placed the statues of the gods. The gates of this temple were of brass, the beams covered with gilt brass, and the roof with plates of silver, which Constantine carried to Constantinople. It was dedicated to *Jupiter Vindex*.

The Emperor Adrian built another *Pantheon*, upon the model of this, at Athens, which he enriched with twenty-six columns of Phrygian marble, and founded there a Library and Academy.

The *Pantheon* of Rome remains still entire, and is converted into a Christian Church, called the *Rotunda*, and dedicated to *all the saints*, instead of *all the gods*.

PAPA. A name originally given to the bishops of the Christian Church; though now it is become the pretended prerogative and sole privilege of the *Pope*, or bishop of Rome. The word signifies no more than *Father*.

Tertullian, speaking indefinitely of any Christian bishop, who absolves penitents, gives him the name of *Benedictus Papa*. Heraclas, bishop of Alexandria, has the same title given him. St Jerom gives the title of *Papa* to Athanasius, Epiphanius, and Paulinus: and, writing often to St Augustin, he always inscribes his epistles *Beatissimo Papæ Augustino*.

The name *Papa* was sometimes given to the inferior clergy, who were called *Papæ Pifinni*, that is, *little fathers*: in comparison of whom Balsamon calls Prefbeters *Protopapæ*, i. e. *chief-fathers*.

The Greek Christians have continued to give the name *Papa* to their priests. And there is, at Messina in Sicily, an ecclesiastical dignitary styled *Protopapa*, who,

De Pudicitia,  
c. 13.  
EUSEB. I. 7.  
c. 7.  
PANTHEON.  
Ep. 61, ad  
Pammach.  
Comm. in  
Can. Apol.  
c. 59.



who, besides a jurisdiction over several churches, has a particular respect paid him by the cathedral. For, upon Whitfunday, the prebendaries go in procession to the *Protopapa's* Church (called the *Catholic*) and attend him to the cathedral, where he sings solemn *Vespers* according to the Greek rituals, and is afterwards waited upon back to his own church with the same pompous respect. See P O P E.

BINGHAM,  
Orig. Eccles.  
B. 3. c. 9.

Cod. Theod.  
l. 16. tit. 2.

DUAREN. de  
ministr. &c.  
l. 1. c. 19.

**PARABOLANI** [*Lat.*] In the antient Christian Church, were certain officers, deputed to attend upon the sick, and to take care of them all the time of their weakness.

At Alexandria, the *Parabolani* were incorporated into a society, to the number of five or six hundred, elected by the bishop of the place, and under his direction. But that this was not an order peculiar to the Church of Alexandria, is very evident, because there is mention made of *Parabolani* at Ephesus, at the time of the second council held there.

They were called *Parabolani* from their undertaking a most dangerous and hazardous office (*παράβολον ἔργον*) in attending the sick, especially in infectious and pestilential diseases. The Greeks used to call those *παράβολοι*, who hired themselves out to fight with wild beasts in the amphitheatre: for the word *παράβολον* signifies exposing a man's life to danger. In this sense the Christians were often called *Parabolarii* by the heathens, because they were so ready to expose their lives to martyrdom. And upon the like account the name *Parabolani* was given to the officers we are speaking of.

These *Parabolani*, being men of a bold and daring spirit, were ready upon all occasions to engage in any quarrel that should happen in church or state: as they seem to have done in the dispute between Cyril the bishop, and Orestes the governour of Alexandria. Wherefore the Emperor Theodosius put them under the inspection of the *Præfectus Augustalis*, and strictly prohibited them to appear at any public shews, or in the common council of the city, or in the courts of judicature, unless any of them had a cause of his own, or appeared as Syndic for the whole body. Which shews, that the civil government always looked upon the *Parabolani* as a formidable body of men, and kept a watchful eye over them, that, while they were serving the Church, they might not do any disservice to the State.

L. ALLAT-  
TIUS.

**PARACLETICE.** [*Gr.*] Among the Greek Christians, is a book of Anthems, or Hymns, so called, because they chiefly tend to *comfort* the sinner, or because they are partly *invocatory*, consisting of pious addresses to God and the saints.

The hymns or anthems in this book are not appropriated to particular days, but contain something proper to be recited every day, in the mass, vespers, matins, and other offices.

Allatius finds great fault with this book, and says, there are many things in it disrespectful to the Virgin Mary, and many things ascribed to her against all reason and equity; that it affirms, that John the Baptist, after his death, preached Christ in hell; and that Christ himself, when he descended into hell, freed all mankind from the punishments of that place, and the power of the devil.

**PARADISE.** This word is used in two significations. First, it means the *Garden of Eden*, in which Adam and Eve were placed, immediately upon their creation. Secondly, it is applied to the joys of heaven, or a state of happiness in another life. In the first sense, we speak of the *Terrestrial Paradise*; in the second, of the *Cælestial*. The word is Greek, and properly signifies a plantation of fruit-trees, an orchard, or a forest.

As to the *Terrestrial Paradise*, or *Garden of Eden*, there have been many enquiries about its situation. Some have thought, that it never existed in reality. Others believed, it was out of the confines of this world. It has been placed in the third heaven, in the orb of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in a distant place concealed from the knowledge of men, in the place now possessed by the Caspian Sea, under the arctic pole, and to the utmost southern regions.

Dissert. de  
Paradiso.

The learned Huetius places it upon the river that is produced by the conjunction of the Tigris and Euphrates, now called the *River of the Arabs*, between this conjunction



conjunction and the division made by the same river before it falls into the Persian sea. Other Geographers have placed the Terrestrial Paradise in Armenia, between the sources of the Tigris and Euphrates, Araxis and Phasis, which they take to be the four rivers described by Moses. Travellers, who have visited this country, give sufficient testimony of its fruitfulness, and there is still a tradition among the inhabitants that the earthly Paradise was in their province. I omit the several arguments, by which these various opinions are supported.

The eastern people believe, that the Terrestrial Paradise was in the island of Serendib, or Ceylan; and that, when Adam was driven out of Paradise, he was sent to the mountain of *Raboun* in the same island, two or three days journey from the sea. The Portuguese call this mountain *Pico de Adam*.

D' HERBE.  
LOT, Bibl.  
Orient.

The Mohammedans say, Adam's Paradise was in one of the seven heavens, and that he was thrown down from thence into the island of Ceylan, where he died, after having made a pilgrimage into Arabia, and visited the place appointed for building the temple of Mecca. They say, when God created Paradise, he made what the eye has never seen, the ear never heard, and what has never entered into the heart of man to conceive. This delicious garden, they add, has eight doors, and the porters, who have the care of them, are to let none enter before the learned, who make profession of despising earthly things, and desiring those of heaven.

Our poet Milton has described this happy seat of our first parents with a profusion of the most beautiful images. I shall only set down part of the description of it in the fourth book, where Satan, in the shape of a cormorant, takes a survey of it from the Tree of Life.

*Beneath him, with new wonder, now he views  
To all delight of human sense exposed,  
In narrow room, nature's whole wealth, yea more,  
A heav'n on earth : for blissful Paradise  
Of God the garden was, by him in th' east  
Of Eden planted. - - - - -  
Out of the fertile ground he caus'd to grow  
All trees of noblest kind, for sight, smell, taste ;  
And all amidst them stood the tree of life,  
High eminent, blooming ambrosial fruit  
Of vegetable gold ; and next to life,  
Our death, the tree of knowledge, grew fast by ;  
Knowledge of good bought dear by knowing ill.  
Southward thro' Eden went a river large - - - - -  
And now divided into four main streams  
Runs diverse. - - - - -  
- - - - - Thus was this place  
A happy rural seat of various view :  
Groves, whose rich trees wept od'rous gums and balm ;  
Others, whose fruit burnish'd with golden rind,  
Hung amiable. - - - - -  
Betwixt them lawns, or level downs, and flocks  
Grazing the tender herb, were interpos'd :  
Or palmy hillock, or the flow'ry cap  
Of some irriguous valley spread her store :  
Flowers of all hue, and without thorn the rose.  
Another side, umbrageous grots and caves  
Of cool recess, o're which the mantling vine  
Lays forth her purple grape, and gently creeps  
Luxuriant : mean while murmur'ing waters fall  
Down the slope hills - - - - -  
The birds their choir apply ; airs, vernal airs,  
Breathing the smell of field and grove, attune  
The trembling leaves ; while universal Pan,  
Knit with the Graces and the Hours, in dance,  
Lead on th' eternal spring.*

Ver. 205.



The *Cælestial Paradise* is that place of delight, where the souls of the blessed enjoy everlasting happiness. In this sense it is frequently used in the New Testament. Our Saviour tells the penitent thief on the cross; *This day shalt thou be with me in Paradise.* And St Paul, speaking of himself in the third person, says; Luke xxiii. 43. *I knew a man — who was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.* 2 Cor. xii. 4.

Mohammed has promised his followers a Paradise of meer sensual delights. This is so well described by a poet of our own, that we need go no farther for an idea of the Mohammedan Paradise.

J. HUGHES'S  
Siege of Da-  
mascus, Act.  
iii. *fin.*

----- Prepare ye now for boldest deeds,  
And know the prophet will reward your valour.  
Think that ye all to certain triumph move;  
Who falls in fight, yet meets the prize above.  
There, in the gardens of eternal spring,  
While birds of Paradise around you sing;  
Each, with his blooming beauty by his side,  
Shall drink rich wines, that in full rivers glide,  
Breathe fragrant gales o're fields of spice that blow,  
And gather fruits immortal, as they grow:  
Extatic bliss shall your whole powers employ,  
And ev'ry sense be lost in ev'ry joy.

PARALIPOMENA. See CHRONICLES.

PARANYMPH. Among the antients, was the person, who, on occasion of a marriage, had the care of the nuptial ceremonies, such as the managing of the feast, and other rejoycings. The name (*παρὰνυμφος*) signifies *he that is near the bridegroom.*

Among the Jews, the principal office of the *Paranymp* (according to the Rab- GEMAR. Hi- bins) was, to observe, that the bride and bridegroom committed no fraud in relation to the blood, which was the mark of the bride's virginity. erofol.

St John the Baptist makes himself to be a kind of *Paranymp* to Jesus Christ, in these words: *Ye yourselves bear me witness, that I said, I am not the Christ; but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth, and beareth him, rejoiceth greatly because of the bridegroom's voice.* Joh. iii, 28, 29.

PARCÆ. See FATES.

PARISHES. In the Christian Church, are those lesser precincts, into which *dioceses* are divided.

Antiently, a *Parish* and a *Diocese* (*παρῖκία* and *διοίκησις*) were the same thing, denoting, not what we now call a *Parish Church*, but a city, with its adjacent towns or country region. In the fourth and fifth ages, we find both names promiscuously given as well to country Parishes, as Episcopal or city churches. For now these lesser divisions of dioceses began to be called *Parochie*, *Parishes*; as also *Tituli*, (*Titles*) in contradistinction to the bishop's church; being such churches as had particular presbyters and deacons assigned to them, who upon that account are said to have a *title*. BINGHAM, Orig. Ecclef. B. 9. c. 8. ILLERON. cont. Vigi- lant. c. 2. THEOD. Ep. 113.

Necessity, no doubt, and the convenience of celebrating Christian offices, and holding Christian communion, gave rise to the establishment of *Parish-Churches*. For, when the number of believers increased so, in large and populous cities, that one church could not maintain them, there was a necessity of dividing the assembly, and erecting other churches: so that Parish Churches must be as antient as the necessities of the church. In Rome and Jerusalem, there is great probability from several passages of the *Acts* and St Paul's *Epistles*, that there were more churches than one from the days of the Apostles. However it is certain, Rome had above forty churches in it before the end of the III<sup>d</sup> century. In France, the council of Vaison speaks of Country-Parishes, in the beginning of the VII<sup>th</sup> century. In England, we have not so early an account of them, because the records



records we have remaining of the antient British Church, make no mention of *Parishes*. And, after the Saxon conversions were begun, it was some time before our dioceses were divided into *Parishes*. Dugdale, and others, think, Honorius, the fifth archbishop of Canterbury, divided so much of the nation, as was converted, into *Parishes*, about the year 640. But others understand this division rather of *Dioceses* than *Parishes*. It is certain, Christianity had spread itself into the country: and churches were built, and presbyters fixed upon them, by King Ina among the West-Saxons, and by Withred king of Kent in the council of Beconceld, *An.* 694. Which seems to imply, that the original of Country-*Parishes*, in England, was about the latter end of the VIIth century; and in the next age they were fully settled.

As to the antient manner of serving *Parish-Churches*, it is to be observed, that the care of the city *Parish-Churches* was not usually committed to any particular presbyters, as those in the country regions were; but they were served in common by the clergy of the bishop's church. As to country churches, presbyters were more early fixed, and peculiarly appropriated to them, there not being the same convenience of serving them in common by the presbyters of the city church.

The being settled in a *Parish cure*, whether in city or country, did not immediately intitle a man to the revenue arising from that cure, whether in tythes, oblations, or any other kind. For, antiently, all church-revenues were delivered into the common stock of the bishop's church; whence, by direction and approbation of the bishop, a monthly or annual division was made among the clergy under his jurisdiction. At Constantinople, no *Parish-Church* had any appropriated revenues till the middle of the Vth century. In the Western Church, particularly in Spain, in the middle of the VIth century, the bishops and city clergy had still their revenues in a common fund. But the country clergy were upon a different foot: and from this time we may date the appropriation of revenues, in Spain, to the country *Parochial churches*. In Germany and France, the revenues of the *Parochial churches* seem to have continued in the hands of the bishops some ages longer. And some learned persons, who have narrowly examined our English constitution, are of opinion, that the bishops had their portion of the ecclesiastical revenues with the parochial clergy, for a considerable time after the first settlement of *Parishes*. For they suppose, that, originally, the bishop's cathedral was the only church in a diocese; from whence itinerant or occasional preachers were sent to convert the country people, who for some time resorted to the cathedral for divine worship. Afterwards, by degrees, other churches were built, for the conveniency of such as were at too great a distance from the cathedral; some by the liberality of the people themselves, others by the bishops, and others by the Saxon kings: but chiefly the lords of manors were the great instruments in this work of founding *Parish-Churches*. The bishops seem voluntarily to have relinquished their title to *Parochial revenues*; though whether they made any canon about it, is uncertain.

**PARMENIANITES.** Disciples of *Parmenian*, bishop of Carthage, who, about the year 380, gave great offence by defending the Schism of the *Donatists*. See **DONATISTS**.

OPTAT. de  
Mil. l. i.  
AUGUST.  
contr. Par-  
menian.

*Parmenian* was very illiterate, and very presumptuous. The Catholic bishops challenged him to a disputation; but, being sensible of his own incapacity, he refused the challenge, on pretence that he could not dispute with the Roman bishops, because they were unclean. By this cowardly refusal he avoided the disgrace, which would have followed the detection of his ignorance, and gained the applause of the Schismatics.

Optatus and St Augustin, principally, opposed this Sectarist and his followers.

**PARSIS.** A sort of Pagans, in the kingdom of *Cambay* or *Guzarate*, a province of the Great Mogul's empire in India. They are descended from the Persians, who fled thither, in the VIIth century, to avoid the persecutions of the Mohammedans. For Abubeker having attempted to establish Mohammedism in Persia, the king, who found himself too weak to oppose him, embarked with eighteen thousand men at the isle of Ormus, and landed at Indostan, on the *Terra firma* of India. The king of *Cambay*, who was also a Pagan, received him, and gave

MANDESLO.  
OLEARIUS.



gave him leave to dwell in his country ; whither this liberty drew other Persians, who have there retained their antient manners and religion.

They believe there is but one God, who hath created and preserves the world, and that he has seven deputies, who take account of all that passes in the universe, and execute his orders. Under these seven deputies they place twenty six others, all of whom they adore as a sort of gods. They have no temples for the exercise of their religion, but set apart some chamber in their house for this purpose. Their days of worship are, the first and twentieth of the Moon. Their priests are distinguished only by a woollen girdle. They pay a particular regard to fire, which they look upon as the symbol of the deity : for which reason they never put out a candle or lamp, nor suffer their fires to be quite extinguished : and if a house be in danger of being burnt, they do not throw water thereon, but endeavour to stifle the fire with earth. They eat of no living creature, except in cases of necessity, or in time of war.

Dissert. on  
the relig. &c.  
of the Bra-  
mins. P. 1.  
c. 2.

**PASENDAS.** A sect of the modern Bramins, in the East-Indies, who look upon every thing, which the other sects maintain, as fabulous, excepting only the mortality of the soul, which they equally hold with the sect of the *Schaerwaeckas*.

The *Pasendas* are very dissolute in their morals, and abandon themselves to vice without the least restraint. They have no regard to any degree of consanguinity, but say, every woman is their wife while they are enjoying her. The members of this sect seldom own themselves of it, some of them having been torn to pieces, from a hatred of their impious doctrine.

August.  
Hær. 63.

**PASSALORYNCHITES.** Christian heretics, descended from the *Montanists*. See **MONTANISTS**.

They held, that, in order to be saved, it was necessary to observe a perpetual silence : wherefore they kept their finger constantly upon their month, and dared not open it, even to say their prayers.

Their name is derived from the Greek *πασσαλον* a nail, and *εν* a nostril ; because, when they carried their finger to their month, they touched their nose.

**PASSION-WEEK.** So Christians call the week immediately preceding the festival of *Easter*, because in that week our Saviour's *Passion* and Death happened.

Homil. in  
Psal. ciii.

The primitive Christians called it *Hebdomas magna* or the *Great Week*. No one can better describe it to us than St Chrysostom, who says ; ‘ It was called the *great week*, not because it consisted of longer days, or more in number, than other weeks, but because at this time great things were wrought for us by our Lord. For, in this week, the antient tyranny of the devil was dissolved, death was extinct, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, paradise was opened, heaven became accessible, men and angels were joined together, the middle wall of partition was broken down, the barriers were taken out of the way, the God of peace made peace between things in heaven and things in earth : therefore it is called the *Great Week*. And as this is the head of all other weeks, so the great *Sabbath* is the head of this week. Therefore, in this week, many increase their labours : some adding to their fastings, others to their watchings : others give more liberal alms, testifying the greatness of the divine goodness by their care of good works, and more intense piety and holy living. As the Jews went forth to meet Christ, when he had raised Lazarus from the dead, so now not only one city, but all the world, go forth to meet him, not with palm-branches in their hands, but with alms-deeds, humanity, virtue, fastings, tears, prayers, watchings, and all kinds of piety, which they offer to Christ their Lord. And not only we, but the emperors of the world, honour this Week, making it a time of vacation from all civil business. The Imperial letters are sent abroad at this time, commanding all prisoners to be set at liberty from their chains. For, as our Lord, when he descended into hell, set free those that were detained by death ; so the servants, according to their power, imitating the kindness of their Lord, loose men from their corporal bonds, when they have no power to relax the spiritual.’



It is plain from hence, that the antient Christians paid an extraordinary regard to this Holy Week, and that this consisted in additional exercises of devotion, longer fastings, more liberal alms, vacation from all civil business, and a general release of prisoners, some particular cases of criminals only excepted.

The *Thursday* in this Week, which was the day on which Christ was betrayed, was observed with some peculiar customs. In some churches, the communion was administered in the evening after supper, in imitation of the communion of the Apostles at our Lord's last Supper. On this day the *Competentes*, or candidates of baptism, publicly rehearsed the Creed before the bishops or presbyters in the church. And on this day it was customary for servants to receive the communion. The modern Ritualists call this day *Maundy-Thursday*. See MAUNDY-THURSDAY. AUGUST. Ep. 118. ad Januar. Conc. Laod. can. 46.

The *Friday* was called *Good-Friday*, or *Pasch* of the *Cross*, in opposition to *Easter* or the *Pasch* of the *Resurrection*. On this day, not only penitents were absolved, but a general absolution and indulgence was proclaimed to all the people, observing the day with fasting, prayers, and contrition.

The *Saturday* of this Week was known by the name of the *Great Sabbath*. It had many peculiarities belonging to it. For this was the only Sabbath throughout the year, that the Greek Churches, and some of the western, kept as a fast; all other Saturdays, or Sabbaths, being observed as festivals. On this day they continued to fast, not only till evening, but till cock-crowing in the morning, which was the supposed time of our Saviour's resurrection. And the preceding time of the night was spent in divine service, praying, preaching, and baptizing such of the Catechumens as presented themselves. Eusebius tells us, that, in the time of Constantine, this vigil was kept with great pomp. For that emperor set up lofty pillars of wax, to burn as torches all over the city, so that the night seemed to out-shine the sun at noon-day. CHRYS. Ep. 1. ad Innocent. Constit. 1. 5. c. 19. Vit. Const. 1. 4. c. 22.

The Greek Christians of the Holy Land (if we may credit a traveller) assert, and firmly believe it to be fact, that the birds about Jerusalem never sing during Passion-Week, but seem to stand motionless and confounded all the time. DOMENICO LAFFI, Viaggio in Levante.

**PASSOVER.** A solemn festival of the Jews, instituted in commemoration of their coming out of Egypt; because, the night before their departure, the destroying angel, who put to death the first-born of the Egyptians, *passed over* the houses of the Hebrews, which were marked with the blood of the Paschal Lamb. The whole transaction is related in the twelveth chapter of *Exodus*.

What God ordained concerning the Jewish *Pasover*, is as follows. The month, in which they came out of Egypt, was from this time to be looked upon as the first month of the sacred or ecclesiastical year: and on the fourteenth day of this month, in the evening, they were to kill the Paschal Lamb, and begin to abstain from unleavened bread. The day following, being the fifteenth, was the grand feast of the *Pasover*, which continued seven days. The Lamb was to be without any defect, a male, and not above a year old. They were to kill one in every family; and, if the number of those in one house was not sufficient to eat a lamb, they might join two houses together. With the blood of the Paschal Lamb they were to sprinkle the door-posts and lintel of every house, that the destroying angel, at the sight of the blood, might pass over them, and spare the Hebrew children. They were to eat the Lamb, the night that followed the destruction of the Egyptian children, roasted, and with a salad of wild lettuces, or other bitter herbs. If any part remained the day following, it was to be thrown into the fire. They were to eat it in the posture of travellers, having their loins girt, their shoes on their feet, and their staves in their hands. For the whole eight days, no leavened bread was to be used, on pain of being cut off from the people. Exod. xii.

This was the original institution of the *Pasover*, which the Jews continued to observe in the land of Canaan; excepting only that they did not then eat the Paschal Lamb, in haste, and in the posture of travellers, as at the time of their departure out of Egypt. The obligation of observing this feast was so strict, that whoever neglected it was condemned to death. Those, who had any lawful impediment, as a journey, sickness, or any uncleanness, voluntary or involuntary, were to defer the celebration of the Pasover till the second month of the ecclesiastical year, or the fourteenth day of the month *Ijar*. Num. ix. 13.



The Rabbins inform us of some other observances of the Jews in relation to the Passover. They were so scrupulous in abstaining from unleavened bread during this festival, that they usually searched and examined every hole and corner of the house, that not the least crumb of leavened bread might lie concealed. Sometimes they would hide a bit of such bread, and pretend great joy at the discovery of it. They were very careful in choosing the wheat or barley, which they used in making unleavened bread; and took all possible care to hinder it from growing sour, or fermenting. They would not carry it to the mill on horse-back, that it might not be heated. It must be a Jew that kneaded it, and the most famous Rabbins have not disdained to take this trouble upon them.

While the temple was standing, they brought their lambs thither, and sacrificed them, offering the blood to the priests, who poured it out at the foot of the altar.

On the vigil of the feast, the matron of the family spread a table, and set on it two unleavened cakes, two pieces of the lamb, the one boiled, the other a shoulder roasted, to put them in mind that God delivered them with a stretched-out arm. To this they added some small fishes, because of the *Leviathan*; a hard egg, because of the bird *Ziz*; some meal, because of the *Bebemoth* (these three animals being appointed for the feast of the elect in the other life) and pease and nuts for the children, to provoke their curiosity to ask the reasons of this ceremony. They likewise used a kind of mustard, which had the appearance of mortar, to represent their making bricks in Egypt.

The father of the family sat down with his children and slaves, because on this day all are free. Being set down, he took bitter herbs, and dipped them in the mustard, then eat them, and distributed to the rest. Then they eat of the Lamb, the history and institution of which was at that time recited by the master of the family. The whole repast was attended with hymns and prayers.

LEO of Modena, P. 3.  
c. 3.

The modern Jews observe, in general, the same ceremonies that were practised by their ancestors in the celebration of the Passover. They are so careful not to have any leavened bread in their houses, that, in some places, having thoroughly searched their houses, they cause them to be new white-washed and furnished. They likewise burn bread, and use a form of words, declaring that they have no leavened bread in their custody. On the fourteenth of Nisan, the first-born fast, in memory of God's smiting the first-born of the Egyptians. The morning-prayers are the same as those said on other festivals. They take the roll of the Pentateuch out of the chest, and read as far as the end of the twelfth chapter of *Exodus*, and what is contained in the eighteenth chapter of *Numbers* relating to the Passover. After dinner, they pray for the prince, under whose dominion they live, according to the advice of Jeremiah; *Seek the peace of the city, whither I have carried you away captive, and pray unto the Lord for it; for in the peace thereof shall ye have peace.* This festival is concluded by the ceremony called *Habdala* or *Distinction*. See *HABDALA*.

For the Christian Passover, See *EASTER*.

APULEIUS,  
Aur. Afin.  
l. 10. c. 11.

**PASTOPHORI.** [*Lat.*] Among the Pagans, were an order of priests, whose business it was, at solemn festivals, to carry the shrine of the deity, who was at that time particularly worshipped. They generally dwelt near the temples, in houses, called from their inhabitants *Pastophoria*.

Pedag. l. 3.  
c. 2

It was likewise the business of the same priests, or others called by the same name, to lift or draw up the veils, which hung before the shrines of the idols, in their temples, especially in Egypt. Whence Clemens Alexandrinus, describing the Egyptian temples, says, you are conducted to the door, where the *Pastophorus* gravely lifts up the veil, to shew you the deity within, which is nothing but a dog, or a cat, or some other animal.

**PASTOPHORIA.** See the preceding article.

**PASTORAL-STAFF.** See *CROSTICK*.

AUGUSTIN,  
Her. 85.

**PATERNIANS.** Christian heretics, of the IVth century; so called from their leader *Paternus*, a Paphlagonian.

They



They taught, that man was created by the devil, and that to marry, for propagation, was to continue the devil's work. They abandoned themselves to all sorts of criminal pleasures, and believed they committed no sin, provided they kept free from generation. Their principle was, that the flesh being made by the devil, its actions necessarily followed, and could not be prevented, but that it was meritorious to stop its progress, and to put an end to human nature as fast as possible by abstaining from generation.

**PATRIARCHAL ANSWERS.** In Latin, *Patriarchalia Responsa*. In the Eastern Christian Church, was a collection of the *Letters* of patriarchs and bishops, containing decisions and resolutions of cases. MAS-  
TRECHT,  
Hist. Jur.  
Eccl. n. 188.

Cresconius was the first, who collected the Letters of the bishops of Rome, and made them almost of equal authority with the canons of the Church. After this collection, the same was practised in several churches of the east, and these collections began to be used as precedents, and ruled cases. The council of Trullo added considerably to this *Code*.

**PATRIARCHS.** Among Christians, are Ecclesiastical Dignitaries, or bishops, so called from their *paternal authority* in the Church.

In the antient Christian Church, *Patriarchs* were next in order to *Metropolitans* or *Primates*. They were originally styled *archbishops*, and *Exarchs* of a diocese. For the name *archbishop* was, antiently, a more extensive title than now, and scarce given to any but those, whose jurisdiction extended over a whole Imperial Diocese, as the bishops of Rome, Alexandria, Antioch, &c. After the setting up the Patriarchal power, the name *archbishop* was appropriated to the *Patriarchs*. BINGHAM,  
Orig. Eccles.  
B. 2. c. 17.  
Conc. Chalced. c. 30.  
LIBERAT.  
Breviar. c. 7.

The first time we meet with the name *Patriarch* given to any bishop by public authority of the Church, is in the council of Chalcedon, which mentions the most holy Patriarchs, particularly Leo Patriarch of Great Rome. Among private authors, the first, who mentions Patriarchs by name, is Socrates, who wrote his history about the year 440, eleven years before the council of Chalcedon. But though we cannot trace the name any higher, yet the power itself was much earlier. The Romanists carry it up to the time of the apostles. Others fix it to a little before the council of Nice. Others ascribe its rise to that very council. In a matter so obscure, and so variously controverted among learned men, it is no easy matter to determine where the right lies. But however it be, the IVth century affords pregnant proofs of the establishment and growth of the Patriarchal Power. Hist. Eccles.  
1. 5. c. 3.  
BARON. ad  
an. 39.  
SPALAT. de  
rep. Par. 1.  
3. c. 12.  
BALSAM. in  
Conc. Nic.  
c. 6.

The power of Patriarchs was not one and the same precisely in all churches, but differed according to the different customs of places and countries, or the pleasure of kings or councils. The Patriarch of Constantinople grew to be a Patriarch over the Patriarchs of Ephesus and Cæsarea. And the Patriarch of Alexandria had some prerogatives, which no other Patriarch besides himself enjoyed. Such was the right of consecrating and approving every single bishop under his jurisdiction.

The general privileges of the Patriarchate were these following. First, the Patriarchs ordained all the Metropolitans under them; but they themselves were to be ordained by a Diocesan Synod. Secondly, they had the power of convening all their Metropolitans and provincial bishops to a Diocesan Synod. Thirdly, they had the privilege of receiving appeals from Metropolitans and provincial Synods, and reversing their decrees. In the fourth place, they might enquire into the administration of Metropolitans, and censure them in case of heresy or misdemeanour. By virtue of this power Chrysostom deposed Gerontius bishop of Nicomedia. Fifthly, A Patriarch had power to delegate, or send a Metropolitan into any part of his diocese, as his commissioner, to hear and determine ecclesiastical causes in his name. Sixthly, the Metropolitans did nothing of moment without consulting the Patriarchs. Seventhly, it was the Patriarch's office to publish both ecclesiastical and civil Laws, which concerned the church. The last privilege of Patriarchs was, that they were all co-ordinate and independent of one another. After ages, it is true, made great alteration in this matter. Conc. Chalced. c. 28.  
JUSTIN. Novel. 131.  
Conc. Chalced. c. 9.  
JUSTIN. Novel. 137.  
SOZOM. l. 1. c. 6.  
JUSTIN. Novel. 6.



BREREWOOD,  
Patriarch.  
Gov. Q. 1.

Learned men reckon up thirteen Patriarchs in those early ages, that is, one in every capital city of each diocese of the Roman Empire. These Patriarchs were as follows.

The Patriarchs of  $\left\{ \begin{array}{c} \text{Antioch} \\ \text{and} \\ \text{Ephesus} \end{array} \right\}$  in Asia.

The Patriarch of Cæsarea, in Cappadocia.

The Patriarch of Thessalonica, in Macedonia.

The Patriarch of Sirmium, in Illyricum.

The Patriarchs of  $\left\{ \begin{array}{c} \text{Rome} \\ \text{and} \\ \text{Milan} \end{array} \right\}$  in Italy.

The Patriarchs of  $\left\{ \begin{array}{c} \text{Alexandria} \\ \text{and} \\ \text{Carthage} \end{array} \right\}$  in Egypt.

The Patriarch of Lyons, in France.

The Patriarch of Toledo, in Spain.

The Patriarch of York in Britain.

The Patriarch of Constantinople, styled the *Oecumenical*, or *Universal Patriarch*.

All these were independent of one another, till Rome by encroachment, and Constantinople by law, gained a superiority over some of the rest. However the subordinate Patriarchs still retained the title of *Exarchs* of the diocese, and continued to sit and vote in councils.

RICAUT,  
State of the  
Greek Church

The title of *Patriarch* is still kept up in the Greek Church; the supreme head of which is the Patriarch of Constantinople, who pays a large sum (sometimes ten, sometimes twenty thousand crowns) to the Grand Signor, for his installment. His revenue amounts to near forty thousand crowns a year, arising from the sale of bishoprics and other benefices; besides that every priest in Constantinople pays him a crown *per annum*. There are about 150 bishops and archbishops dependent on this Patriarch.

After the Patriarch of Constantinople, the richest is he of Jerusalem, on account of the large sums of money arising from the profits by the *Holy Fires*. (See FIRE.) The Patriarch of Antioch is the poorest of them all. He of Alexandria is very powerful: he assumes the title of *Grand Judge of the whole world*. But what distinguishes him more than all the rest from the Patriarch of Constantinople, is, his being less exposed to the avarice and resentments of the Turks.

The Patriarch of Constantinople is elected by the archbishops and bishops, with the consent and approbation of the Grand Signor, who presents the new Patriarch with a white horse, a black capuch, a crozier, and an embroidered caftan. The bishop of Heraclea, as chief archbishop, has a right to consecrate him. This prelate, dressed in pontifical robes, conducts the Patriarch to his throne, and vests him with the cross, mitre, and other ornaments. He is attended to the church by some Janisaries, and officers of the Porte, who read over his letters patent at the church-door, with a strict charge to the people to own him as their head, to maintain him suitable to his dignity, and to pay his debts, under penalty of the bastinado and confiscation of their effects.

The *Jews* had their *Patriarchs*, who were governors set up upon the destruction of Jerusalem. One of these had his residence at Tiberias, and another at Babylon; who were the heads of the Jews dispersed throughout the Roman and Persian Empires. They continued in great power and dignity till the latter end of the IVth century, about which time their order ceased.

F. PAUL, of  
Eccles. Benef.  
c. 9.

**PATRIMONY.** A name, antiently given to Church-estates, or revenues. Thus we find mentioned, in the letters of St Gregory, not only the *Patrimony* of the Roman Church, but those likewise of the churches of *Rimini*, *Milan*, and *Ravenna*. This name therefore does not peculiarly signify any sovereign dominion or jurisdiction, belonging to the Roman Church, or the Pope.



Churches, in cities, whose inhabitants were but of moderate substance, had no estates left to them out of their own district : but those in Imperial cities, such as Rome, Ravenna, and Milan, where senators, and persons of the first rank, inhabited, were endowed with estates in divers parts of the world. St Gregory mentions the *Patrimony* of the Church of Ravenna in Sicily, and another of the Church of Milan in that kingdom. The Roman Church had *Patrimonies* in France, Afric, Sicily, in the Cottian Alps, and in many other countries. The same St Gregory had a law-suit with the bishop of Ravenna for the *Patrimonies* of the two Churches, which afterwards ended by agreement.

To create the greater respect to the estates belonging to the Church, it was usual to annex the name of some favourite saint. Thus the estate of the Church of Ravenna was called *the Patrimony of St Apollinaris* ; that of Milan, *The Patrimony of St Ambrose*. The estates of the Roman Church were called *The Patrimony of St Peter* in *Abruzzo*, *The Patrimony of St Peter* in *Sicily*, and the like.

**PATRIPASSIANS.** Christian heretics, who appeared about the latter end of the II<sup>d</sup> century. They were so called, *à patre passio*, because they ascribed the *Passion* to the *Father*. For they asserted the unity of God in such a manner, as to destroy all distinction of persons, and to make the *Father* and *Son* precisely the same : in which heresy they were followed by the *Sabellians* and others. See **SABELLIANS.** TERTULL.,  
contr. Praxeas.  
BARON. an.  
196.

The author and head of the *Patripassians* was Praxeas, a philosopher of Phrygia in Asia. Tertullian, cotemporary with Praxeas, wrote against him, and all the Churches of Africa excommunicated him. Several historians relate, that Praxeas, before his fall, had done service to the Catholic Faith, by discovering to Pope Victor the artifices of Montanus ; but that the desire of distinguishing himself had led him to invent a new heresy.

**St PAUL (THE CONVERSION OF).** A festival of the Christian Church, observed on the twenty-fifth of January.

*For the Life of St Paul, and an account of his writings, see the article* **EPISTLES OF St PAUL.**

The Church chuses to commemorate St Paul by his Conversion, because, as it was wonderful in itself, and a miraculous effect of the powerful grace of God, so was it highly beneficial to the Church of Christ : for, while the other apostles had their particular provinces, he had the care of all the Churches, and by his indefatigable labours contributed very much to the propagation of the Gospel throughout the world.

It is remarkable of this great Apostle of the Gentiles, that, after his Conversion, he changed his name, being called before *Saul*, a name famous among the tribe of Benjamin (to which he belonged) ever since the first king of Israel, Saul, was chosen out of that tribe. The name *Paul*, which he afterwards assumed, related to the Roman corporation where he was born ; though some have thought it was in memory of his converting Sergius Paulus, the Roman governour. Acts xiii. 7.

Among other reasons, which may be assigned for the miraculous conversion of St Paul, the most considerable seems to be ; that this might add the greater weight and authority to his preaching ; which was necessary, considering the great share he was to have in planting Christianity in the world. Add to this, that St Paul appears to have had a very honest mind, and to have been influenced with a regard only to what he thought truth ; but being prejudiced by Education, and pushed on by the heat of his natural temper, was transported with furious zeal ; and therefore God was pleased to *show mercy to him*, because what he did was done *ignorantly, in unbelief* ; and in a miraculous manner to convince him of the truth of that religion, which he persecuted.

**S. PAUL'S EPISTLES.** See **EPISTLES OF S. PAUL.**

**PAULIANISTS.** Christian heretics, of the III<sup>d</sup> century ; disciples of *Paulus Samosatenfis*, bishop of Antioch. P. LABBE'S  
Councils.



Zenobia, queen of Syria, a Pagan, having heard the fame of Paul's learning, sent for him to her court, where she had frequent conferences with him concerning the truth of the Christian religion. At length she was converted to Christianity, excepting only the article of Christ's Divinity, in which Paul flattered her prejudices, telling her, that, when we call Jesus Christ the Son of God, we do not mean that he is really and truly God, but only that he was so perfect a man, and so superior in virtue to all others, that he has this name given him by way of preference to all others.

This apostasy from the Catholic Faith was no sooner publicly known, than six neighbouring bishops came to Antioch, to enquire into Paul's doctrine, and to pronounce sentence thereupon. Paul appeared before them, and submitted to the Catholic Faith : but no sooner was this assembly dissolved, than he began again to publish his errors. Hereupon the bishops of Syria assembled in a great number at Antioch, in the year 270, and condemned Paul, and deposed him from his bishopric. Aurelian the Emperor, though a Pagan, confirmed the decree of the council, and obliged this heretical bishop to quit his see, and the city of Antioch. It is supposed, he retired to the court of Zenobia, where he resided till his death.

He left a great number of partisans, who afterwards so essentially changed the form of baptism, that the council of Nice thought it necessary to order, that those, who had been baptised by these heretics, should be rebaptised. The *Paulianists* continued to the middle of the Vth century, notwithstanding the prohibition of the Emperor Constantine the Great, who forbade them, and other heretics, to hold public assemblies.

BARON. an.  
535 and 745. PAULICIANS. Christian heretics in the VIIth century, disciples of one Constantine, a native of Armenia, and a favourer of the errors of *Manes*. See MANICHEANS.

As the name of *Manicheans* was become odious to all nations, he gave those of his sect the title of *Paulicians*, on pretence that they followed only the doctrine of St Paul.

One of their most detestable maxims was, not to give alms to the poor, that they might not contribute to the support of creatures, who were the work of the bad god.

The sect of the *Paulicians* did not spread much till the reign of the Emperor Nicephorus, who began to reign in 801. The protection of this prince drew great numbers to their party. But the Empress Theodora, regent during the minority of Michel, published an edict, obliging them to follow the Catholic Faith, or to depart out of the empire. Many of them chose rather to suffer death, than to obey ; and several, who lay concealed, afterwards took up arms against the Emperor Basil the Macedonian.

PAX VOBIS. [Lat.] In English, *Peace be with you*. A form of salutation frequently made use of in the offices of the antient Christian Church.

Homil. 36. in  
1 Cor. Ho-  
mil. 3. in  
Coloss.  
Ep. 33. ad  
Cler. Car-  
thag.  
First, It was usual for the bishop to salute the people, in this form, at his first entrance into the church. This is often mentioned by St Chrysostom, who derives it from apostolical practice.

Secondly, The Reader began the reading of the lessons with this form. St Cyprian plainly alludes to this, when, speaking of a new Reader, whom he had ordained to that office, he says, *auspicatus est Pacem, dum dedicat lectionem* ; he began to use the salutation, *Peace be with you*, when he first began to read. The third council of Carthage took away this privilege from the readers, and gave it to the deacons, or other superior ministers of the church.

Thirdly, In many places, the sermon was introduced with this form of salutation, and often ended with it.

Fourthly, It was always used at the consecration of the Eucharist : And,

Lastly, At the dismissal of the congregation. And, whenever it was said by the officiating minister, the people always answered, *And with thy spirit*.

Homil. 36. in  
1 Cor.  
St Chrysostom lays open the original intent and design of this practice. For he says, it was an antient custom in the Apostles days, when the rulers of the church had the gift of inspiration, for the people to say to the preacher *Peace be with thy*



*thy spirit* ; acknowledging thereby, that they were under the guidance and direction of the Spirit of God.

In our own Liturgy, we use an equivalent salutation, namely, *The Lord be with you* ; to which the people answer (as the primitive Christians did) *And with thy spirit*.

PEACE. In Latin, *Pax*. The Greeks and Romans honoured *Peace* as a goddess of the first rank. The latter erected to her the most spacious and magnificent temple in Rome. This temple, the ruins of which, and part of the vaults, are still in being, was begun by Agrippina, and finished by Vespasian. Josephus says, the spoils of the temple of Jerusalem were deposited therein. It was destroyed by fire in the time of the Emperor Commodus.

*Peace* was represented, among the Greeks, by a woman carrying in her hand the god *Plutus*, an infant. Among the Romans, she was commonly represented holding an olive-branch, the usual token of Peace. Hence Lucan ;

----- furorem  
Indomitum, duramque viri deflectere mentem,  
Pacifico sermone parant, hostemque propinquum  
Orant, Cecropiæ prælata fronde Minervæ.

Lib 3. v. 305.

---- To move his haughty soul, they try  
Intreaties, and persuasion soft apply.  
Their brows Minerva's peaceful branches wear,  
And thus in gentlest terms they greet his ear, &c.

ROWE.

Sometimes she holds a sheaf of corn in her hand, and has her lap full of fruits ; *Plenty* being the natural product of *Peace*. Hence Tibullus ;

At nobis, Pax alma veni, spicamque teneto,  
Perfluat & pomis candidus ante finus.

Eleg. 10. l. 1.  
v. 69.

----- Kind Peace, appear,  
And in thy right hand hold the wheaten ear :  
From thy white lap th' overflowing fruits shall fall.

ADDISON.

PECTORAL. See BREAST-PLATE.

PECULIARS. In Ecclesiastical Law, are churches exempt from the jurisdiction of the Ordinary of the diocese. Of these there are several sorts.

First, *Royal Peculiars*, which are the king's free chapels, and are exempt from any jurisdiction but the king's.

STILLING-  
FLEET, Ec-  
clesiastical  
Cases.

Secondly, The *Peculiars* of *Archbishops*, not only in the neighbouring dioceses, but dispersed up and down in remoter places. According to Eadmerus, wherever the archbishop had an estate, he had the sole jurisdiction, as Ordinary.

Thirdly, The *Peculiars* of *Deans* and *Chapters* ; which are places, wherein, by ancient composition, the bishops have parted with their jurisdiction, as Ordinaries, to those societies.

Fourthly, *Peculiars* belonging to *monasteries*. The richer monasteries were never at rest, till they had obtained from the Pope an exemption from Ordinary jurisdiction.

PEDILAVIUM. See NIPTER.

PELAGIANS. Christian Heretics, who first appeared about the latter end of the IVth, or beginning of the Vth century.

Pelagius, author of this sect, was a Briton, being born in Wales. His name, in the British language, was *Morgan*, which signifies *sea-born* ; from whence he had his Latin name *Pelagius*. He is said to have been a monk by profession ; but probably was no otherwise such, than as those were so called, who led stricter lives than others within their own houses. Some of our ancient historians pretend, he

POLYD.  
VIRG. Hist.  
Anglic. l. 3.



STILLINGF.  
Antiq. of the  
Christian  
Churches,  
c. 4.  
AUGUST. de  
gest. Palest.  
c. 22.

he was abbot of Bangor. But this is not likely, because the British monasteries (according to a learned author) were of a later date. St Austin gives him the character of a very pious man, and a *Christian of no vulgar rank*. According to the same Father, he travelled to Rome, where he associated himself with persons of the greatest learning and figure. Here he instructed several young persons, particularly Cœlestius and Julianus; as also Timasius and Jacobus, who afterwards renounced his doctrine, and applied themselves to St Augustin. During this time, he wrote his Commentaries on St Paul's Epistles, and his Letters to Melania and Demetrias. I will insert part of that to *Demetrias*, as a specimen of his genius. It was written upon the subject of Rome's being sacked by Alaric king of the Goths.

Inter Auguf-  
tianas Epist.  
142.

' This dismal calamity is but just over, and you yourself are witness, how  
' Rome, the mistress of the world, was astonished at the alarm of the Gothic  
' trumpet, when that barbarous and victorious nation stormed her walls, and made  
' their way through the breach. Where were then the privileges of birth, and the  
' distinctions of quality? Were not all ranks and degrees levelled at that time?  
' Every house was then a scene of misery, and equally filled with grief and con-  
' fusion. — Now if flesh and blood has such power over our fears, and mortal  
' men can fright us to this degree, what will become of us, when the trum-  
' pet sounds from the sky, and the Archangel summons us to judgment? When  
' we are not attacked by sword or lance, but when all the terrors of nature,  
' the artillery of heaven, and the militia of God Almighty, are let loose against  
' us ?'

Pelagius, being charged with heresy, left Rome, and went into Africa, where he was present at the famous conference held, at Carthage, between the Catholics and Donatists. From Carthage he travelled into Egypt, and at last went to Jerusalem, where he settled. He died somewhere in the East, but where is uncertain. His principal tenets, as we find them charged upon his disciple Cœlestius by the church of Carthage, were these.

LABBE'S  
Councils, T. 2.

I. That Adam was by nature mortal, and, whether he had sinned or not, would certainly have died.

II. That the consequences of Adam's sin were confined to his person, and the rest of mankind received no disadvantage thereby.

III. That the *Law* qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel.

IV. That, before the coming of our Saviour, some men lived without sin.

V. That new-born infants are in the same condition with Adam, before his fall.

VI. That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection.

VII. That a man may keep the commands of God without difficulty, and preserve himself in a perfect state of innocence.

VIII. That rich men cannot enter into the kingdom of heaven, unless they part with all their estate.

IX. That the grace of God is not granted for the performance of every moral act; the liberty of the will, and information in points of duty, being sufficient for this purpose.

X. That the grace of God is given in proportion to our merits.

XI. That none can be called the sons of God, but those who are perfectly free from sin.

XII. That our victory over temptation is not gained by God's assistance, but by the liberty of the will.

BARON. An.  
419.  
PROPER, in  
Chron. Flo-  
rent.  
BEDE, Hist.  
Ecl. I. i.  
c. 17, &c.

Pelagius was accused before the council of Diospolis in Palestine, where he recanted his opinions: but, relapsing and discovering the insincerity of his recantation, he was afterwards condemned by several councils in Afric, and by a Synod at Antioch.

The heresy of Pelagius, notwithstanding its condemnation, made its way into Britain, where its author was born; being conveyed thither by one Agricola, the son of Severianus, a Pelagian bishop of Gaul. The orthodox party were very diligent in opposing its progress, and for that purpose requested the Gallican



bishops to send over some persons of eminence to manage the contest. Those chosen for this purpose were Germanus, bishop of Auxerre, and Lupus, bishop of Troye; who, arriving in Britain, held a famous conference with the Pelagians at St Albans, in which the latter were put to silence, and the people gave sentence, by their acclamations, for Germanus and Lupus. Upon this occasion the following story is told. A person of quality and his lady brought their daughter to these holy bishops, requesting them to cure her of blindness. Upon which they advised her parents to carry her to their Pelagian adversaries. These declining to undertake the cure, Germanus invoked the blessed Trinity, which, with some other religious applications, restored the girl to her sight. This miracle, it is added, made a wonderful impression upon the people, and multitudes of them immediately returned to the orthodox belief.

**PELORIA** [*Gr.*] An antient festival of the *Pelasgi*, a people of Greece; in ATHEN. l. which they sacrificed to *Jupiter Pelor*, in memory of one *Pelorus*, who, at a time <sup>14</sup> when they were offering public sacrifices, came in, and told them, that the mountains of Tempe in Hæmonia were torn asunder by an earthquake, and the lake, which before covered the adjacent valley, making its way through the breach, and falling into the stream of the river Peneus, had left behind a vast, but most pleasant and delightful plain.

In memory of this, when the Pelasgians had seated themselves in this new-discovered country, they instituted this festival, which was like the Roman *Saturnalia*; for they permitted their slaves to sit down, and waited upon them at table.

**PENANCE.** See **PENITENTS**.

**PELOPEIA.** [*Gr.*] An antient festival, observed by the Eleans, a people PAUSAN. in Eliac. l. 1. of Greece, in honour of *Pelops*, whom that nation esteemed more than any other hero.

It was kept in imitation of Hercules, who sacrificed to Pelops in a trench, as was usually done to the *Manes* and infernal gods. The magistrates of the Eleans sacrificed a ram every year in the same manner: and there was this remarkable in the sacrifice, that neither the priest, nor any of the people, were allowed to eat the remainder of it, as was usual in most sacrifices; and that on pain of being excluded from Jupiter's temple. It was likewise unlawful to use any other wood, for the sacrifice, than the white poplar.

**PENATES.** Among the antient Romans, were a kind of *Tutelar Deities*, either of countries, or particular houses; in which latter sense they differed nothing from the *Lares*. See **LARES**.

The *Penates* were so called, either from *penus*, which signifies the food, by CIC. de nat. deor. l. 2. which we are nourished; or from the word *penitus*, *eo quod penitus insident*, or, *quasi penes nos nati*.

Æneas, after the destruction of Troy, carried away with him the *Penates*, or tutelar gods of his country.

Sum pius Æneas, raptos qui ex hoste Penates  
Classe vcho mecum, fama super aethera notus.

Æn. l. 1. v.  
378.

*The good Æneas am I called; a name,  
While fortune savour'd, not unknown to fame.  
My household gods, companions of my woes,  
With pious care I rescued from our foes.*

DRYDEN.

Learned men take these *Trojan Penates* to be the same as the *Cabiri*, or Samothracian gods.

Virgil introduces the *Penates* assisting Augustus Cæsar at the battle of Actium, when he defeated Anthony and Cleopatra:

Hinc Augustus agens Italos in prælia Cæsar  
Cum patribus, populoque, *Penatibus*, & magnis Dîs,  
Stans celsa in puppi.

Æn. l. 8. v.  
678.



*Young Cæsar, on the stern, in armour bright,  
Here leads the Romans, and their gods, to fight.* DRYDEN.

The sacrifice to the *Penates* seems to have been a handful of *meal* and *salt* : for Horace says,

Od. 23. l. 3.  
v. 17.

Immunis aram si tetigit manus,  
Non sumptuosa blandior Hostia  
Mollibit aversos *Penates*  
Farre pio & saliente mica.

*If, with an unpolluted hand,  
Which neither blood, nor wicked arts have stained,  
A little meal and salt you bring,  
'Twill prove a more prevailing offering,  
Than all the spices of the eastern king.*

CREECH.

BINGHAM,  
Orig. Ecclef.  
B. 18. c. 3.

**PENITENTIARIES.** In the antient Christian Church, were certain presbyters, or priests, appointed, in every church, to receive the private confessions of the people ; not in prejudice to the public discipline, nor with a power of granting absolution before any penance was performed ; but to facilitate the exercise of public discipline, by acquainting men what sins the laws of the church required to be expiated by public penance, and by directing them in the performance of it ; and only to appoint private penance for such private crimes as were not proper to be publicly censured, either for fear of doing harm to the penitent himself, or giving scandal to the Church.

SOCRAT.  
Hist. Ecclef.  
l. 5. c. 19.

The office of *Penitentiary-Priests* was abrogated by Nectarius, bishop of Constantinople, in the reign of Theodosius, upon a certain accident that happened in the Church. A gentlewoman, coming to the Penitentiary, made a confession of the sins she had committed since her baptism. The Penitentiary enjoined her to fast and pray. Soon after she came again, and confessed that, during the course of her penance, one of the deacons of the church had defiled her. This occasioned the deacon to be cast out of the church, and gave great offence to the people. Whereupon the bishop, by the advice of a presbyter named Eudæmon, took away the Penitentiary's office, leaving every one to his own conscience ; this being the only way to free the Church from reproach.

SOZOM. Hist.  
Ecclef. l. 7.  
c. 16.

Nectarius's example was followed by all the bishops of the East, who took away their Penitentiaries. However the office continued in use in the western Churches, and chiefly at Rome. See the next article.

**PENITENTS.** In the œconomy of church-discipline, among Christians, are those persons, who, having been guilty of notorious offences, and thereby incurred the censures of the Church, are afterwards reconciled to it by a course of *Penance*, or the performance of some acts of discipline, enjoined them by the authority of their spiritual governors.

BINGHAM,  
Orig. Ecclef.  
B. 18.  
BONA, de  
reb. liturg.  
l. 1. c. 17.

The performance of Penance, antiently, was a matter of considerable length and time, in order to satisfy the Church that men were sincere converts. Upon this account, the Church used to divide her Penitents into four distinct classes, called by the Greeks *Προκαίοντες*, *Λαζαράριοι*, *Υποπίπτοντες*, and *Στοιχέμενοι*, and by the Latins *Flentes*, *Audientes*, *Substrati*, and *Consistentes* ; that is, the Mourners or Weepers, the Hearers, the Kneelers or Prostrators, and the Co-standers.

TERTULL.  
de Penitent.  
c. 9.

The *Flentes*, or *weepers*, were rather candidates of Penance, than Penitents properly speaking. Their station was in the church-porch, where they lay prostrate, begging the prayers of the faithful, as they went in, and desiring to be admitted to the public penance of the Church.

Conc. Nic.  
c. 11 and 12.

The *Audientes*, or *Hearers*, were those, who, being admitted to Penance, had the privilege of entering into the Church, where they were allowed to stay, and hear the scriptures read, and the sermon preached ; but were obliged to depart before any of the common prayers were begun. They were to continue in this station a year, or two, or three, according to the heinousness of their offence. The

deacon.



deacon, by order of the *Constitutions*, was appointed to make proclamation, as soon as the sermon was ended, *Ne quis audientium, ne quis infidelium*, let none of the hearers, let none of the unbelievers be present. Lib. 8. c. 5.

The *Penitents* of the third order, called *Substrati* or *Kneelers*, were allowed to stay, and join in certain prayers made particularly for them, while they were kneeling upon their knees, and to receive the bishop's benediction. Constit. 1. 8. c. 8 and 9.

The last order of *Penitents*, called *Consistentes*, or *Co-standers*, had the liberty; after the others were dismissed, to stand with the faithful at the altar, and join in the common prayers, and see the oblation offered; but were not allowed to make their own oblations, nor partake of the Eucharist with them. Conc. Ancyra. c. 26.

When a Penitent desired to be admitted to do public Penance, and his petition was accepted, the first step was, to grant him Penance, as the phrase was, by imposition of hands; at which time he was obliged to appear in sackcloth, and with ashes upon his head. Some think, this was always done precisely on Ash-wednesday, which from thence was called *Dies cinerum*, the day of sprinkling ashes. But of this there is no certainty. Some Canons likewise obliged Penitents to cut off their hair, and the women to wear a penitential veil. But this was no general custom; as it was, for them to abstain from bathing, and other innocent diversions of life. And as they exercised themselves in private abstinence and mortification, so were they more especially to observe all the public fasts of the Church. No Penitents were allowed to marry, during the time of public Penance, all incontinency being thought inconsistent with a solemn and deep repentance. Lastly, in some churches, Penitents were obliged to take upon them the office and care of burying the dead: and this by way of discipline, and an exercise of humility and charity becoming their station. Conc. Agath. c. 15. EUSEB. 1. 5. c. 28. Conc. Tolet. 3. c. 12. SOCRAT. 1. 7. c. 16. Conc. Carth. 4. c. 80. Conc. Arelat. 2. c. 22. Conc. Carth. 4. c. 81.

But the most eminent act of Penance was the *Exomologesis* or Confession of sins; which was a public acknowledgment of their offences, and a declared resolution of never relapsing into the like. See CONFESSION.

The great rigour, strictness, and severity of the discipline and Penance of the antient Church appears in many instances. For, first, they ordinarily admitted men but once to the privilege of public Penance, and allowed no second reconciliation to any sort of relapsers. The ordinary course of Penance often held men for ten, fifteen, or twenty years; and for very heinous and enormous crimes no certain term of years was limited, but their lives; and perfect reconciliation and absolution was granted them only at their last hour. And, notwithstanding this absolution, if they chanced to recover, they were obliged to perform the whole Penance, more or less, which they should have done, had not this exigency procured them absolution. Some sinners were yet more severely handled: for they were denied communion to the very last, and suffered to go out of the world without any manner of reconciliation. This discipline was generally used towards the three great sins of idolatry, adultery, and murder. It is true this rigour was afterwards abated, and exercised only against such apostates, as persisted in impenitency all their lives, and only desired reconciliation, when the pangs of death were upon them. IHERM. Past. 1. 2. mandat. 4. Conc. Eliber. c. 3. Conc. Carth. 4. c. 76. BONA, de reb. liturg. 1. 1. c. 17.

A great latitude and liberty was allowed to the bishops, to render the discipline of Penance more rigorous or easy, as they thought fit. Accordingly, there are some instances, even in the strictest ages, of sinners being admitted twice to this privilege. Such were the arch-heretics Cerdon, Valentinus, and Marcion. And there was a council held at Constantinople, *An.* 426, in which it was decreed, that the Massalian heretics, because they had often relapsed after doing Penance, should be admitted to do Penance no more, though they made never so many solemn professions of repentance. IHERM. 1. 2. c. 4. THURLOTT. de prescript. c. 30. PUGG. Biblioth. Cod. 52.

Another instance of the power of bishops in this matter, was, the liberty of shortening the term of Penance, if they observed any extraordinary zeal in any of the Penitents. And this is what some of the antients call an *Indulgence*, which was not any pretended power of delivering souls from the pains of purgatory, but only a power, which every bishop had, of moderating the canonical punishments. This was sometimes done at the intercession of the martyrs in prison, and sometimes at the instance of the civil magistrate. See INDULGENCES. Conc. Nic. c. 12. BARNES. c. 74.

When the *Penitents* had gone through the several stages of Penance, they were then re-admitted into the Communion of the Church: and this was done by a solemn